he LUTHERAN

DR. DIEHL IS FETED

ULC President pays tribute to women's leader

ol. 41, No. 34

MAY 27, 1959

Grace for a Rocket Age

"TABLE GRACE in our atomic age? It seems old-fashioned to me," said the smartly attired young woman who sat next to me on the plane to Trinidad. "It's all right for little children, I suppose."

Because it was lunch time and the stewardess had started to serve the appetizing food, I had mentioned the subject of grace before meals.

"We always say grace in our house," I had said. "In fact, when we have visitors from Central Europe, we say it in both German and English. My teen-age son, who studies German in high school, takes pride in saying grace in German."

A MOMENT later my companion nudged me. "Look!" she whispered, as the stewardess placed a luncheon tray in front of a distinguished-looking gentleman across the aisle from us. For this man of the world had folded his hands and was saying a prayer with his eyes closed and his moving. I had seen him at the airport knew that he was flying from Holland Dutch Guiana.

Then the stewardess placed the food front of us. Without hesitation I folded hands and whispered, "Come, Lord Jesus our guest and bless this food thou given us."

I COULD FEEL my companion's eyes ing on me. I sensed her inner struggle, indecision. Once more she glanced at man across the aisle, then all at once clo her eyes and mumbled, "Thank you, L for this food and for good traveling c panions."

Then she smiled at me, a bit embarras "I guess table grace isn't so old-fashion she said quietly. "But I never dreamt find it out up here in a plane."

—EMMA J. BAREIS

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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VER PICTURE. Dr. F. C. Fry de his first official act after re- nt illness a tribute to Dr. Nona Diehl, executive secretary of e United Lutheran Church omen, who is retiring after 32 ars' service. Story on page 34.

The LUTHERAN

THIS WEEK . . .

● MERGER PLANS for the United Lutheran Church and three sister bodies moved closer to completion as representatives of the four groups gave provisional approval to a Constitution and by-laws. Complete text of the doctrinal article proposed for the constitution appears on page 6.

● THEY'RE ALL EVANGELISTS AT SHINSEIKAN (page 11), says Mrs. Howard A. Alsdorf, wife of a Lutheran missionary in Fukuoka, Japan. Using press and radio as evangelism tools, best results come from religious broadcasts. Photos in this story are by Leon Kofod.

● FRIENDLY HOUSE IS OPEN TO ALL (page 15)—takes you to New York City where Correspondent Paul Valentiner had been following closely negotiations that led to an agreement between the city and Lutheran Social Service under which Lutherans operate a city-financed recreation center. "We're happy," he reported, "but it's new and we're a bit scared."

● AMERICA IS DIFFERENT (page 18) is a selection from travel notes written by Pastor Walter Reuer for a German church paper. It shows American church life as seen through the eyes of a foreign visitor. The fact that he has a lot of nice things to say about us won't prejudice you against him.

● FIFTY-THOUSAND WATTS and close to $500,000 will go to work in Africa to bring the voice of the Lutheran church to the tribes of Africa and the people of Asia. See page 35.

● WILL THERE BE a steel strike this summer, and do we care? This labor contract negotiation may be a turning point in American postwar economy. Read the "Conclusion" on page 50.

THE CHURCH IN THE NEWS

Merger documents studied

Forty-six men spent three days in a Chicago hotel in mid-May concentrating on a word-by-word study of an 82-page document.

The men were members of the Joint Commission on Lutheran Unity, representing the Augustana, American Evangelical, Suomi and United Lutheran churches, which are planning to merge. The document included the seventh draft of the proposed constitution and the fourth of the by-laws for the new 3-million-member church which they will form.

When the meeting concluded on May 16, the 22 articles of the proposed constitution and the 19 sections of the by-laws had been accepted provisionally by the JCLU. They may be reconsidered at any future meeting as new situations develop or new information is received. Plans call for the documents to be in final form in time to be submitted for adoption to the 1960 conventions of the four uniting churches.

Every point is covered

Leading the intensive study of both documents was Dr. Franklin Clark Fry, United Lutheran president who is chairman of the constitution committee. At the conclusion of the action on the pages of by-laws, the commissio broke into applause in honor of the U leader. Most of the by-laws had b written by Dr. Fry, much of the w having been done during his recent c valescence. "No other American chu body ever came to its organizing conv tion with so complete a statement of functions," one commissioner remark

The new church "will start its without the great body of precedents prior convention actions to which have all become accustomed and which we rely," Dr. Fry said. "Ev point at which the constitution requi supplementation has been covered."

Doctrinal article accepted

Since the commission had acted up most of the proposed constitution at e lier sessions, changes simply refi phrases or defined statements alre adopted.

A major addition was a doctrinal sta ment which will become Article II of constitution (*see page 6 for text*). far as possible, we have tried to set c confession of faith in this article," s Dr. Karl Mattson, president of Aug tana Seminary and chairman of the co mittee on doctrine and living traditi "It is more than a legal code or a stan ard of discipline. . . . Its statements affi the basic content of our faith and se to disclose the spirit and describe t perspective in which this faith is to viewed."

Also added was an article to provi for issuance of an official periodical the new church. Details about the pub cation are to be determined later. editor, however, will be elected by t convention for a two-year term, simil to present practice in the ULC, and may not be elected after his 68th ye

he age provision gave the meeting of its lighter moments. Noting that rch officers are to serve for four years may be elected in their 67th year, P. O. Bersell, president-emeritus of Augustana Church, questioned the crimination" against editors. "Senil- n officers is less damaging than senil- n editors," quipped Dr. Fry.

lames are scarce

merican Lutherans have chosen so y high-sounding names for their rch bodies that there's a shortage of lable titles, the commission learned. orting for the legal committee, H. r Hess of Norristown, Pennsylvania, nited Lutheran layman, warned that new body could not rightly adopt a e "in use by or deceptively similar to of another church." Of the six es proposed by the JCLU, this left "The Lutheran Church—United ods" or "The Lutheran Church in erica" available. Mr. Hess added that new church could take the exact name of one of its merging bodies.

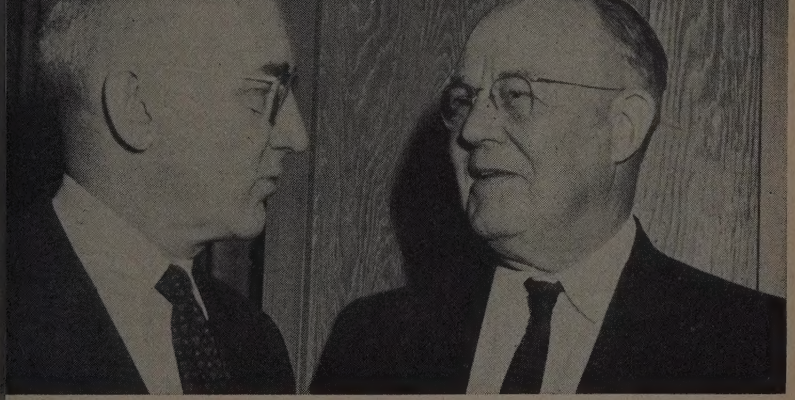
The commission reactivated its committee on nomenclature to reconsider the problem of the name in the light of the legal opinion and to report at the next meeting, scheduled for July 16-18.

Two names previously undecided were approved by the commission. The judicial arm of the new church will be the "Court of Adjudication." The board that will administer the departments of social missions and social action will be the "Board of Social Ministry."

Nine boards, five commissions

Planned for the new church were nine boards—American Missions, College Education and Church Vocations, Evangelism, Parish Education, Pensions, Publication, Social Ministry, Theological Education and World Missions. Commissions reporting to the Executive Council will be Church Architecture; Church Papers; Press, Radio and Television; Stewardship; and Worship.

Augustana commissioners had asked



AUGUSTANA CHURCH LEADERS AT JCLU MEETING IN CHICAGO
Dr. Malvin H. Lundeen, chairman of the commission, with Dr. Oscar Benson

for more boards, including youth work and stewardship. Youth work could "very well be made a department of the Board of Parish Education," suggested Dr. Charles M. Cooper, Pennsylvania Ministerium president. Dr. Oscar Benson, Augustana Church president, agreed that this was "a good possibility." Stewardship was left as a commission, to work closely with the Lutheran Laymen's Movement.

Augustana men also argued that the Commission on Worship should have authority to declare eccentric liturg practices out of order. The JCLU deci that this was a matter of discipline wh synods should control.

War dead honored

Members of the directing commi of the National Lutheran Council's reau of Service to Military Person paused during their Washington meet late last month to take part in a wrea laying ceremony at Arlington Natio Cemetery. Dr. P. O. Bersell, chairm

BASIC to any church is a clear-cut statement of its belief and purpose. The doctrinal statement accepted by the Joint Commission on Lutheran Unity for inclusion in the Constitution of the new church was hailed as "a standard or flag under which all those of like faith may gather." It states in language of today the "classical Lutheran insights" which are the heritage of the four merging churches.

ARTICLE II. CONFESSION OF FAITH

Section 1. This church confesses Jesus Christ as Lord of the Church. The Holy Spirit creates and sustains the Church through the Gospel and thereby unites believers with their Lord and with one another in the fellowship of faith.

Section 2. This church holds that the Gospel is the revelation of God's sovereign will and saving grace in Jesus Christ. In Him, the Word Incarnate, God imparts Himself to men.

Section 3. This church acknowledges the Holy Scriptures as the norm for the faith and life of the Church. The Holy Scriptures are the divinely inspired record of God's redemptive act in Christ, for which the Old Testament prepared the way and which the New Testament proclaims. In the continuation of this proclamation in the Church God still speaks through the Holy Scriptures and realizes His redemptive purpose generation after generation.

Section 4. This church accepts the Apostles', the Nicene, and the Athanasian creeds as true declarations of the faith of the Church.

Section 5. This church accepts the Unaltered Augsburg Confession and Luther's Small Catechism as true witnesses to the Gospel, and acknowledges as one with it in faith and doctrine all churches that likewise accept the teachings of these symbols.

Section 6. This church accepts the other symbolical books of the evangelical Lutheran church, the Apology of the Augsburg Confession, the Smalcald Articles, Luther's Large Catechism, and the Formula of Concord as further valid interpretations of the confession of the Church.

Section 7. This church affirms that the Gospel transmitted by the Holy Scriptures, to which the creeds and confessions bear witness, is the true treasure of the Church, the substance of its proclamation, and the basis of its unity and continuity. The Holy Spirit uses the proclamation of the Gospel and the administration of the Sacraments to create and sustain Christian faith and fellowship. When this occurs, the Church fulfills its divine mission and purpose.

HONORING UNKNOWN SOLDIERS
P. O. Bersell lays wreath at tomb

he committee, placed the garland at Tomb of the Unknowns which marks graves of three soldiers representing unidentified dead of World Wars I II and the Korean conflict.

he semi-annual meeting of the com-ee was devoted to discussion of ad-istrative policy governing Lutheran istry to military personnel. Twenty-Lutheran service centers are provid-recreational programs and spiritual istry to servicemen in various parts of world, the committee was told.

souri reports big gain

argest single Lutheran body in the and Canada is the United Lutheran rch, which last week reported 1958 nbership at 2,439,792.

ollowing publication of the ULC sta-cal report, the Lutheran Church—Missouri Synod laid claim to being the largest "individual Lutheran body in the western hemisphere" with a total baptized membership of 2,442,933. The Missouri Synod figures included nearly 200,000 members of missionary districts in Central and South America which are regarded as an integral part of the church.

The Missouri Synod gain was an impressive 3.7 per cent over the previous year, compared with the ULC's reported net gain of only 1.8 per cent. Missouri's 5,948 congregations and 504 preaching stations in 34 districts of North and South America added a net of 91,129 baptized members during the year. The congregations are served by 4,411 pastors, with 317 parishes now vacant.

Next to the Roman Catholic Church, the Missouri Synod operates the largest parochial school system of any denomination. It reported 1,418 elementary and secondary schools with an enrollment of 146,201 pupils and nearly 5,000 teachers.

Giving by members of Missouri Synod congregations topped that of the ULC, which had reported a total of approximately $110 million. Missouri Synod members gave nearly $132 million for local and benevolence purposes, an average of $89.28 per member.

Population control urged

Problems from the world's "population explosion" concerned conferences in various parts of the world this month. In Washington a National Conference on World Health urged world-wide cooperation in birth control programs to regulate population growth. The conference heard that the present 2.7 billion population was likely to double in 50 years. Conferees suggested that research be conducted into religious teachings in an effort to get an accurate picture of the

position of each major faith in regard to birth control.

An international group met at Oxford, England, last month under World Council of Churches and International Missionary Council auspices to study methods of dealing with mounting population pressures. With further study planned, the group made no report or recommendations. However, its secretary, Dr. Richard M. Fagley, later told a U.S. meeting that Protestants should "discuss openly" the question of responsible parenthood.

"The logjam of public ignorance is beginning to break," he said. The "inexorable fact" of rapid expansion of population "is compelling governments and people to look at every legitimate and morally acceptable means for restoring a proper and tolerable balance between population and resources." Dr. Fagley is executive secretary of the Commission of the Churches on International Affairs, a joint agency of the World and International Missionary councils.

Americans favor it

Most Americans favor family limitation, a survey conducted by the University of Michigan reported. Even Roman Catholics, whose church officially stands opposed to contraception, by a large majority favor some form of birth control, the survey indicated.

In questioning married women from the ages of 18 to 38, the survey found that only one in 20 was flatly opposed to some form of family limitation. Sixteen per cent of those questioned approved of birth control only under special circumstances.

Pastors test Connecticut law

Strongest ban had been in Massachusetts and Connecticut, where state laws strictly forbade dissemination of any k of birth control advice. Annual efforts the Connecticut legislature to amend law to allow clergy and physicians offer advice as a health measure had g down to defeat, with Roman Catho and Protestants lining up on oppo sides.

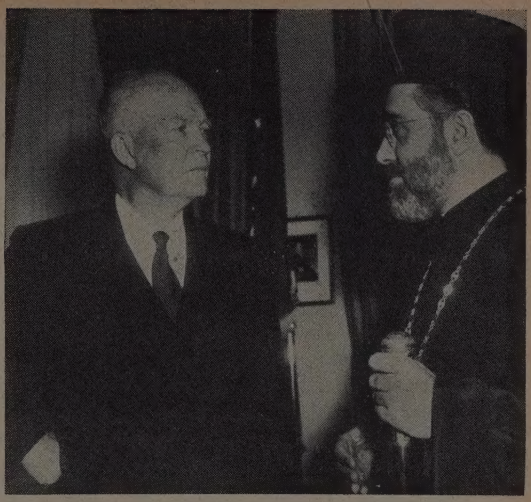
After this year's effort to change law was turned down by a Connecti Assembly committee, three New Ha clergymen filed suit in the state's super Court to have the 79-year-old stat declared unconstitutional. The suit v filed by the Rev. George Teague of First Methodist Church, the Rev. Lawson Willard, Jr. of Trinity Episco Church, and the Rev. Luther R. Livi ston of Bethesda Lutheran Church.

The law prohibiting the giving of vice about birth control deprived th of "liberty, freedom of speech and right to freely practice their religion the clergymen claimed. They said t were "bound by the teachings of church and their own religious beliefs counsel married parishioners on the of contraceptive devices and to give su advice in premarital counseling."

Pennsylvania can't decide

Social workers in Pennsylvania fou themselves under fire from all sides a controversy about giving birth cont information to people on relief. Th policy had been to give information o when it was requested by relief clien but the Board of Public Assistance December found itself criticized for a ing unmarried mothers to continue have children at the state's expense, w the fathers avoiding marriage for e nomic reasons. The board recommend that advice be given "when there is need" and when no religious restrictio existed.

ISITOR TO WHITE HOUSE
iis month was Archbishop
ikovos, new spiritual leader
or Greek Orthodox Diocese of
orth and South America, who
old President Eisenhower that
s church pledged "its moral
ipport to our national policy
entered on spiritual views."



Roman Catholic reaction was so sharp iat Public Welfare Secretary Harry Shairo refused to put the recommendation ito effect on the ground that it was "not inding" on his department. Gov. David awrence, a Roman Catholic, also opposed the recommendation. A compromise suggestion that case workers be permitted to refer birth control inquiries rom relief clients to ministers or physians was turned down by the board.

The argument moved into the state gislature as a senate committee this onth held a public hearing on the issue. he Rev. Martin Lohmuller, Roman atholic spokesman, said his church reards birth control as "intrinsically evil." r. George Evans, secretary of the state ouncil of churches' social relations deartment, said the ban on birth control nfringed on the rights of Protestants."

LC to spur Alaska missions

New missions to be started in Anchorge and Fairbanks, Alaska, will soon ring to four the number of United Lueran congregations in the U.S. 49th state. Congregations now function in Juneau and Sitka.

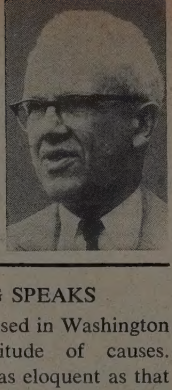
The two Alaskan missions were among 31 approved for development by the Board of American Missions at its meeting early this month. Calls were issued to pastors and seminarians as mission developers for each of the proposed congregations. Sites are located in 16 states and in the Canadian provinces of Newfoundland and Ontario.

Dr. Harold T. Rasmussen, board president, said that 40 new congregations had already been organized this year. He predicted that the 1959 total was likely to reach 70.

Continuing its program of speeding up housing for new congregations, the board approved loans of $2.3 million to 89 congregations, covering building projects whose total cost is more than $4.4 million. Dr. Donald L. Houser, executive secretary, said the amount was the largest ever approved at one board meeting. It brought to $15.6 million the total now on loan from the board to 788 United Lutheran congregations.

WASHINGTON

By ROBERT VAN DEUSEN



HONG KONG SPEAKS

MANY VOICES are raised in Washington championing a multitude of causes. Seldom is there a plea as eloquent as that made by Karl Ludwig Stumpf on behalf of the refugees in Hong Kong. In conferences with government officials, this German pastor who has been serving uprooted people in the British Crown Colony since 1952 made a strong impact.

"Hong Kong is a window to the East," he told a group of Senators and Congressmen at a luncheon meeting. "It is the West Berlin of Asia, serving as a channel of communication with the people of mainland China, a symbol to them that freedom is not entirely blacked out."

He told of the human misery that has come from the crowding of three million people into twelve square miles. He described the tin-and-cardboard shacks that serve as homes to hundreds of refugees, on sidewalks, rooftops, open hillsides.

SOMEWHAT MORE adequate, but still critically congested, are the concrete bunkers with rooms nine by twelve feet housing ten to fifteen people of different families. No lighting, no heat, no sanitation, bare concrete walls with one tiny window . . . one water faucet for an entire apartment house, with water available only two to four hours a day.

Tuberculosis is rampant, with over 90 per cent of the people exposed to infection, and 4 per cent having active, progressive, contagious TB. Hospital fac ties are woefully inadequate, with o 1½ beds per thousand population. Ea morning a few people are found dead the sidewalks, and carted away to buried.

The picture is hardly a pretty one a "show window" of democracy. A yet the refugees, knowing what aw them, continue to slip across the bord Both the Hong Kong government a that of Red China patrol the border, somehow a few get across to freedom.

What can be done?

TROUBLED by the dark picture pain by Pastor Stumpf, government offic asked what solution he had to suggest

What is most needed, he said, is frontal attack on three main problen housing, hospitals, schools. This calls a capital outlay which can only be cured through the resources of the W ern nations. He said that an investm of $100 million would place Hong Ko on a footing that would enable it to come self-supporting.

"I know this is a lot of money," Pas Stumpf said. "But it would be a sm price to pay for a demonstration to all Asia that the West means what it s about the dignity of man and the va of human life. If we are not willing pay it, we may wake up one morning find that this last outpost of democr on the Chinese mainland has blown in our face and the Communists h moved in."

The Lutheran relief worker thank government officials for the thousands tons of surplus food that have been s to Hong Kong to be distributed by vol tary agencies. He urged them to foll this up with an imaginative program tackle the basic needs of Hong Ko during World Refugee Year.

THEY'RE ALL EVANGELISTS

AT SHINSEIKAN

IN THE CENTER of downtown Fukuoka, city of more than half a million on pan's southernmost island of Kyushu, ands a modern office building with a rge white cross rising high above its ur stories of grey reinforced concrete. uminated at night, the cross is then per- ps even more compelling in its sim- icity of line than in the daytime.

Looking at the building from the city's rgest department store across the street, u see suspended between the second d third floors a large sign—written in panese beneath another cross—telling at the building is the *Shinseikan*, the New Life Building."

Some thirty Christians in these offices ing the gospel — the New Life — to pan. Workers, budget, and program are the co-operative effort of the United Church of Japan, the Lutheran Church, and the Episcopalian Church.

Every morning at nine, before starting their day's work, Shinsei workers come together for morning devotions. As they worship and then get down to work at their desks, a constant stream of people can be seen milling in the streets or crossing at the intersection where the *Shinseikan* stands.

Crowds gather to watch visiting celebrities; down the street march the long May Day parades with their inevitable banners against nuclear tests; here mill colorful crowds on festival days; past here trudge lay laborers, to work on roads, streets, bridges, rushes the scrambled traffic of bicycles, trucks, motorcycles, buses, taxis, three-wheelers, and private cars. It is this nameless crowd—

y HENRIETTA ALSDORF

as yet hardly touched by Christianity—*Shinseikan* is trying to serve.

SHINSEIKAN is headquarters for radio and newspaper evangelism for all of western Japan, from Hiroshima on down. This puts it at the center of a great work load, much of it with slim prospects of success. When one looks at church attendance figures and compares them to the packed crowds in the ball parks, at wrestling matches, and the movies, and when one remembers that Japan is still only one-half of one per cent Christian, it is easy to despair and to dwell on the indifference or hostility toward Christianity in Japan.

But it is at this point that the results of radio and newspaper evangelism offer hope and encouragement. Newspaper evangelism began some forty years ago in Kyushu with the insertion of adver-

John Hesselinck (Reformed) discusses layout with United Church Pastor Shichisaku Hirano

Polite aloofness of the Japanese peopl is perhaps the greatest bar to evangeli zation of the country. Radio and th printed word have easier access to th minds and hearts of the people than th visiting missionary. Religious broadcas especially have helped missionary e forts by establishing contact with peo ple interested enough to inquire abou radio broadcasts heard or articles rea

tisements in newspapers offering f Christian literature to anyone interest It accomplished much because of the lo of learning that the Japanese have. Th reading often brought them close Christianity before they were aware of

Radio as a method of evangelizati developed only after the war. By its ve nature, it is an efficient method of ent ing isolated areas otherwise accessi only by hours of traveling over roc roads. Even the tiniest hamlet has el tricity and radios beneath its thatched shingled roof. Radio programs help troduce Christianity to hundreds of hon every week.

Two radio and two newspaper p grams emanate from the *Shinseikan*, w the newspapers supplementing the ra programs. Both the *Shinsei* and the *L theran Hour* broadcasts are weekly; a between the two, they net well over thousand inquiries about Christian every month.

Each inquirer receives a New Tes ment, and is put on the mailing list the Christian newspaper. In addition, *Lutheran Hour* office supplies an outlin course of Gospel studies consisting twelve lessons, which are sent out one a time, after the inquirer has passed test on the preceding one. Upon succe ful completion of the course, the pers is sent a Handbook of Our Faith (*Shin no Tebiki*) written by Pastor Roku

stor Yamauchi confers with Miss Takako
no, Episcopalian, who keeps center's books

amauchi, president of the Evangelical
utheran Church in Japan (affiliated with
e ULCA).

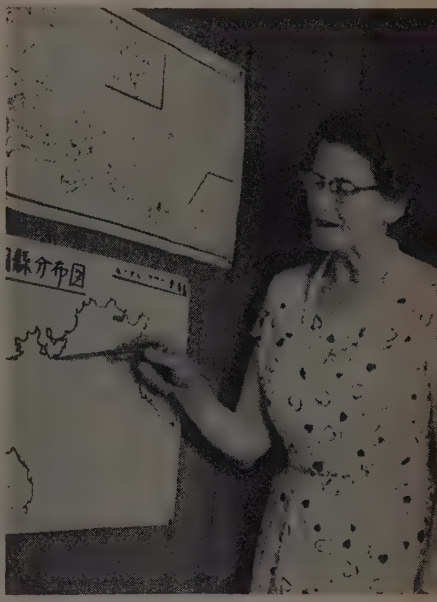
About 30 per cent of those who start
e course complete it—not a high num-
r, but a good beginning, for many Jap-
ese do not make a final decision for
hristianity until the idea has been with
em for a long time. Those interested
attending a church are informed of the
cation of the church nearest to them
d of the pastor's name. The pastor is
so told about them. If there is no Lu-
eran church within an hour's ride by
us or train, they are given the name of
me other Protestant church in their
ea.

Some inquirers indicate they are interested in talking to a Christian worker; others state that they do *not* want anybody to call on them at home—perhaps because the family is hostile to Christianity.

The tasks of answering the hundreds of monthly inquiries, grading the papers, sending out new materials, keeping the pastors informed, keep three full-time workers in the *Lutheran Hour* office busy. Similar duties occupy others in the *Shinsei* offices.

But there are other tasks besides. One is to get the newspaper ready for publication. *Shinsei* is edited by JELC Pastor Sakane, the *Lutheran Hour* newspaper by Mr. Shirakawa. Mr. Shirakawa works directly with Howard Alsdorf, the missionary assigned to the *Lutheran Hour*.

Preparing the newspaper involves choosing the theme for the month, as-



Lutheran Missionary Helene Harder explains locations of recently formed "inquirer clubs"

signing the lead article (chiefly devotional and inspirational) to a pastor or missionary; editing letters whose contents are thought useful; writing book reviews; publishing lists of Lutheran churches, their pastors; and inserting notices of evangelistic meetings.

These are routine. Other matters, not routine, must be cared for. Some letters ask for the kind of help that would require the help of a social worker; or visitors come in with knotty problems. In all these, there is close co-operation between the office, the missionary, and the local pastors.

Another phase of the work involves direct evangelization. During the past year a few persons in a tuberculosis sanatorium, ten miles or so from Fukuoka, asked the *Lutheran Hour* office to send someone out to hold regular devotional meetings with them. A pastor, the missionary, and some of the office workers took active parts in the programs. Three patients have already been baptized there, attendance averages twenty, and more are showing interest.

There is no way of knowing how many people find a new life through these programs. A study made a year ago by the *Shinseikan* showed that 57 per cent of all inquiries come from people between the ages of 15 and 25, a hopeful indication for the future. Some 20 per cent of the total inquiries come from office workers, 20 per cent from sick, the next highest bracket from people working at home, followed by students. But all walks of life respond, including persons in prisons.

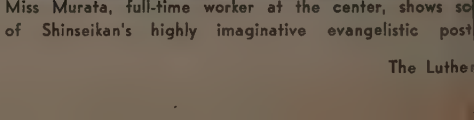
Shinseikan also uses other methods to bring news of Christ. large window nearest the intersec displays the reproduction of a pain from the life of Christ, with a large Bible in Japanese below it.

Back of the display is the bookst which includes a loan library that culates religious books and audio-vi materials for pastors and churches.

The third floor houses a chapel w public devotions are held daily. T are attended by people from all walk life working in that area. All visi are greeted warmly by young people Miss Murata working at the front in the book department.

All of them at *Shinseikan* radiate fidence. The advance of the church be slow in Japan. But it is continu And that, in a country where so m oriental tradition competes for the lo ties of the people against the messag the gospel, spells hope for the future

Said one Lutheran missionary back furlough from Japan: "Shinseikan is of our best ways of getting our mess across to the people of Japan."



Miss Murata, full-time worker at the center, shows so of Shinseikan's highly imaginative evangelistic post

It took a lot of doing to get a community center started in a Brooklyn low-cost housing project but Lutheran Social Service stuck to it and now

Friendly House Is Open to All

By PAUL VALENTINER

LUTHERANS chalked up a first in New ork City this spring, but some of them e still reeling from the headaches.

By opening the "Friendly House" com-unity center in the Cypress Hills using project in Brooklyn, Lutheran cial Services of Metropolitan New ork became the first church-related ency in city history to administer pub- funds.

With the program already in full swing ,700 persons took part in Center activi-s in April) city officials, clergy, agency ard representatives, and business and ofessional persons participated in open-g ceremonies a month ago.

Robert M. Bauers, the Lutheran Social rvice executive director, called the nture "Christianity in its highest sense an attempt to serve mankind regardless creedal differences."

"It hasn't been easy," said Elizabeth ealy. She heads the community service vision which supervises the center. Everything moved slowly. Budgets were gh and funds seemed out of reach. any times we wanted to throw up our nds and quit."

"We were under suspicion because of ir denominational affiliation," she said. We had to emphasize again and again at we were not planning a Lutheran in-octrination program. Although the program is sponsored by Lutherans, we do not intend to proselytize or preach through the program. This is simply part of our Christian witness expressed in action."

WHEN THE New York Housing Authority built Cypress Hills a few years ago, a library and a 15-room community center wing were constructed as part of the project. The library was opened, but no provision was made for a recreational program.

Two years ago teenagers began using the library as a gathering place. Unable to cope with the noise and vandalism, library officials declared they were not running a community center and closed up shop.

When inquiries were made, city officials said they provided space, but did not intend to sponsor recreational programs. But they indicated a willingness to lease the space to any qualified group work agency on a sponsorship basis.

Miss Harriet Righter, a member of the Brooklyn Library Association Board of Visitors, heard about it and asked the New York Protestant Council to suggest an agency. Lutheran Social Services was recommended.

Weeks of meetings and study followed, but prospects for success were slim. City Welfare would not appoint workers. The Protestant Council would not furnish

funds. The door seemed definitely shut.

"Almost a year passed and we thought the proposal closed," Miss Shealy said. "But tenants were exerting pressure for use of community center space and the Housing Authority finally became interested. They contacted us again and promised city funds to help finance it."

But the troubles were not over. Funds the city thought would be available from the state to support the program failed to come because the city did not match the appropriation from the State Youth Commission.

It was a discouraging blow but just when it looked as though the plan had to be dropped, the Housing Authority decided to string along with the Lutheran agency and give what support they could.

New York's Housing Authority has nothing to do with social work, but its officials thought that organized co munity activity would encourage bet care of the property.

Furnishings for the center had been the budget from the beginning. Mon for two full-time workers also came fr the city. Tenants were assessed one d lar per family per year for expenda program supplies. The Lutheran agen agreed to provide telephone, office m chines, secretary, and supervision.

CENTER ACTIVITIES began late last y when it became apparent sufficient fun would be available to meet basic budg requirements. Richard Ford, an expe enced group-work developer, was cho as director. Arriving on the scene in N vember, he immediately launched a co munity organizing program.

To enable residents to get acquain

Pastor Henry Burger, Jr., of neighborhood East End Baptist Church at dedication of new center

Brooklyn Conference Reed Greninger talks v Miss Harriet Righter who sparked center pro

ith the program, and to impress young eople with the seriousness of membership in the center, each applicant was required to provide three references from ersons in the community.

"This created an interesting reaction," iss Shealy said. "Many of the children tend Roman Catholic parochial schools id requested recommendations from the achers. All of our promotional material rries the inscription 'Friendly House, onsored by Lutheran Social Services,' id when the sisters saw the word 'Lueran' they began making inquiries.

"We welcomed calls from parochial hools and invited the teachers to pay a visit. The nuns accepted, were impressed by the program, and gladly wrote commendations for the teenagers. A oman priest and one of his parishioners me to the opening ceremonies."

"We are reaching many types of people," Miss Shealy said. "A young handicapped man living in Manhattan, a commercial artist, travels all the way out here —it takes him an hour and a half to make the trip—to meet with our handicapped persons. He is designing a mural for the wall of the main lobby."

The center is composed of 15 rooms—a game room with ping-pong and pool tables; a lounge area with snack bar kitchenette; a kitchen and dining area with lounge and an adjoining patio for senior citizens and handicapped persons.

Other rooms are used for club and group activities. One will become a woodworking shop as soon as equipment and materials arrive.

All the rooms have been tastefully decorated. Lutheran Social Service chose the colors. New York City paid the bill.

utheran Social Service Board President F. C. andmacher, Miss Shealy and Pastor Valentiner

Friendly House Director Richard Ford, Pastor Arnold Nelson, Mrs. Nelson, center secretary

America Is Different

Notes from the travel diary of Pastor Walter Reuer, Stuttgart

SIGNS OF RECOGNITION are many. The flag of a ship tells its registry; a lapel-pin indicates members of a certain society. But the Christian needs neither flag nor lapel-button. What then is the mark of a Christian? The folded hands before meals, the table prayer. I hadn't been conscious of this before my voyage. And it pleased me.

ARE YOU REALLY HAPPY—rich New York? Eight million people live here; six million, we are told, belong to no church. Is it possible that this greatest city on earth needs so much artificial light because it despises the true Light?

I CANNOT REMAIN SILENT. Services in Lutheran churches are better attended in America than they are in Germany. At least a third of the active membership is present every Sunday, and a second third comes more or less regularly. In other words, the annual guests are incontestably in the minority on this side of the Atlantic. The figures are accurate. In America those attending service are counted.

AND DON'T BE TOO FAST to say that this is meaningless. Is it not meaningful for a congregation to know where it stands? For me, I should be filled with satisfaction if we were to adopt such an annual accounting and if we were to give as much careful attention as do our brothers in America in seeking ways and means of strengthening our assets . . . .

THE WORSHIP SERVICES in Lutheran churches are beautiful. I rejoice that the congregations are given so many possibilities for active participation. Members not only speak the Creed and the Lord's Prayer but they also read responsively the Psalm of the day, and it seems to be self-understood that the hymnal is opened to follow the reading of the Scripture lessons. Yes, I have even witnessed a lay member of the congregation reading the Scripture. That was at Wittenberg College in Springfield where a young woman took over that responsibility at a time when I spoke to several hundred students there . . . And a word about singing. I have seldom heard any congregation in Germany sing so joyously and heartily as I experienced it here Sunday after Sunday.

I SHALL NEVER FORGET the experience that made the deepeest impression upon me; that was the way in which people gave. There are no offering boxes in the Lutheran churches of America, offering boxes that lead a kind of ashamed existence somewhere near the exits. Over here the ushers bring the offering plates from pew to pew. At the conclusion of the collection of the offering, the ushers bring the gifts to the altar. Why do we not do likewise? Would we not in this way learn to envision the offering as an integral part of the worship service, not merely a more or less burdensome appendage but a chief part of the service?

Campus Tour

RECENTLY, the three oldest Meltons—ân and Karen and I—had a good day i a nearby college campus. "Made me el eighteen again," Dan said.

Karen's not ready for college yet, but ie's so eager. Members of the senior ass at her school have visited nearby lleges. Interested students from the nior and sophomore classes are invited go along. Karen considers herself an terested student.

Karen has been on two campus visits. his is the first time that Dan and I have ne with her. We learned some new ings about our daughter, as well as out the college.

It was a relief to have the younger nes off our hands for the day. Pete at is scoutmaster's for an all-day cookout. ue at Claire Mawson's, tagging her round. Karen can be so grown-up when ie is with Dan and me. It's like having third adult around.

OUR SATURDAY began early—at 9:30 e were due at the Lutheran college mpus, a 50-mile drive. Karen was ady Friday night!

The campus is beautiful. Rolling hills, r vistas, grass and trees in that lush reen of early summer. The usual campus dge-podge of comfortably old and arkly modern buildings, with an excaation just started for a 1961 building. ollege students, high school guests, and arents were everywhere.

"That's where you'll live." Our student uide pointed to the just-started excavaon. "A new girls' dorm—ready next year. I live in New Hall, the *oldest* building on the campus. Seniors always live there—by choice."

Our campus guide had asked us if we wanted the Grand Tour or the Sore-Foot Tour. We voted for the Grand Tour so Karen could see everything. By the time we'd been around the campus and in and out of buildings, we were bushed.

"WE'RE DUE at the Student Union for lunch," our guide said and turned to Karen. "You'll spend a lot of time there. It's the campus center . . . theater, music rooms, library, dance hall, rec hall, dining-rooms, rooms for visiting VIP's."

We approached the Student Union from the chapel, across an oval of grass and a huge flagstone terrace, where students and guests were resting from tours. "We should have taken the Sore-Foot Tour," Dan whispered, as our guide led us to the cafeteria chow line.

After lunch, Karen and Dan and I had arranged an appointment with a faculty counselor. We were invited to sign up for conferences at the morning registration.

Our counselor was an English professor, so he and Karen were chummy from the start. English is *her* subject. Just now, she is considering being an English teacher. Her career ideas change every time she reads a good biography or hears a convincing speaker in high school assembly. That professor could have charmed me into being an English major, too!

The counselor gave Karen college catalogues and some pamphlets. We were

quite proud of our daughter's questions. Evidently, in her two previous campus visits, she had learned what information was important.

Karen and the professor talked about courses and credits. Dan asked about fees. I wanted to know about dormitory, meals, laundry, all those material things.

As we left the counselor's office, I said, "You realize that Karen's not even a senior, so this is all in the future. She's shopping around."

He laughed. "That's what guest days are for. Who knows? I may yet see Miss Melton in my freshman English class."

IN MID-AFTERNOON, there was an assembly. The college president, the chaplain, the student body president spoke briefly. There was a clever skit about college history and a film about campus life. Karen's eyes were shining when the assembly was over.

"This is it," she said in the car. It was 6:30 and we were halfway home. Karen was in the front seat. I sat in the back so I could put my feet up.

"I'll go again next year, when the college has open house," Karen said. "There are a few things we missed today."

"Lots of things," Dan agreed. "We never did see the football field or the baseball diamond."

"The college has a good football team," Karen assured him. "Pete follows them in the papers. An older brother of one of Pete's scout pals is football captain." She sighed. "He'll graduate before I enter. He's a dream!"

"ANY MORE open houses?" Dan asked as we reached the city limits.

"I could go to State College next weekend. A bunch of seniors are going. Some of them plan to enter State College, but I don't."

Dan looked at me in the rear-view mirror. For a while State College had be the goal. Dan and I have not tried sway Karen to a church college, thou we prefer one, because we feel she time to make up her mind.

"So you don't intend to go to Stat Dan asked.

"Nope. We discussed colleges very se ously in Luther League and in Care Club at school, and I talked with Pas Ittel, too. I've decided that the place me is a smaller school—a church colle That's why I especially wanted you come with me today."

"I LIKE THE IDEA of chapel. You not students aren't required to attend. from what our guide said, I think services and the speakers are so intere ing that students *want* to attend.

"At a Lutheran college, I can go with some of my church activities—j as if I were living in Melton Manor. will keep me in touch with you and P and Sue."

I was pleased by her remarks. T time, my eyes met Dan's in the mirr He almost missed our driveway.

Karen had the college catalogues the front seat and had been leaf through them all the way home. "If I cide to major in English, there are so awfully good courses. Wasn't that p fessor who talked with us divine?

"And that new dorm . . ." Karen m mured dreamily as she opened the door. "I wonder if I can apply now a room at the back . . . looking over water?"

Dan smiled. "Don't you think it's little soon? The hole's not dug yet! keep on saving your pennies, Karen."

"And we'll keep on saving our p nies," I promised. "Maybe, by the ti you graduate, we'll have a down paym on that rear room with the view."

WORSHIP NOTEBOOK

SUNDAYS AFTER PENTECOST

CHIEF COMPLAINT about the *Service ook and Hymnal* is that instead of creat- g unity in the churches, it has fostered l sorts of diversity. Church bulletins w must indicate which of three mu- al settings will be sung, which Kyrie ew or old), and which alternate form Gloria in Excelsis and Sanctus will be ed.

Will it be the Gradual of the Day or e Season or just a simple Alleluia? And n't forget the big question: old form or w form of consecration? Do you have Old Testament Lesson, and is it "holy hristian" or "Holy catholic" in the eed? (By the way there is the neatest ece of illogical capitalization I've run ross.) And so it goes.

BUT LET'S SUPPOSE that our new book d come out with *one* musical setting *ithout* alternates. Suppose the commis- on had taken an arbitrary stand and not een concerned with existing practices d feelings scattered among the millions f American Lutherans now using the ook.

The critics would jump to the ram- arts in a pose like the Luther statue at Vorms and, imagining the strains of *Ein este Burg* booming out across the hurch, declaim the battle cry of the ugsburg Confession: "It is not neces- ary that human rites, traditions and eremonies instituted by men be every- here alike!"

I am not exactly happy about every- hing in the new book. The important hing is that this is the church's book, nd the best thing we can do is to *learn o use this new book well!*

That means when hymns are selected for Sunday services the pastor or director of music won't shake a few numbers around in a hat because the people don't know any more. That means too that we'll all try to use different settings of the liturgy instead of everybody trying to find out what everybody else is using.

THE PROBLEM, of course, is who will be willing to experiment? For example, I wonder how many congregations will adopt the permissive rubrics which allow for the Sundays in the second half of the church year to be numbered as SUNDAYS AFTER PENTECOST? Will we say, "That's not the way we've always done it."

Do you know why, through so much of the church's year, we speak of Sundays after Trinity? All of the variety that goes with Christmas, Epiphany, Lent, Holy Week, Easter and Pentecost, not to mention an assortment of minor holy days, are lost in a long succession of numerals and the ever-present words "— Sunday after Trinity." Is this a way to cover up the fact that the church isn't busy during the summer, and that things don't really get going again until Advent? Where and how did it all begin?

ONCE THE ANNUAL observance of the life, death, and resurrection of Christ, together with the ascension and Pentecost had found a way into the church's life it became the custom to fill up the gap by numbering the Sundays "after Pentecost." Apart from the functional value of such a scheme, it has been suggested that this had a value in demonstrating that the church is a continuing activity ever since the day of its foundation on Pentecost.

Countries of northern Europe originated the observance of the First Sunday after Pentecost as the Festival of the Holy Trinity. This became, in time, a popular celebration. Although Rome and the other southern countries continued to number Sundays after Pentecost, the popular piety of northern Europe changed the pattern. Hence there came the custom of speaking of "such and such a Sunday after Trinity."

With the establishment of the present Roman missal and calendar in 1570—somewhat later than the dates when Lutheran and Anglican orders had been created—the Roman Catholic usage was set firmly, and along with the Greek Church, the practice was to number the Sundays "after Pentecost." Lutheran and Anglican churches continued to follow the north European, pre-Reformation practice and that is why, until the appearance of the *Service Book and Hymnal*, it was our custom to speak of "Sundays after Trinity."

ALL THIS is far from earth-shaking. Who cares what the day is called, so long as lessons are read and God's Word preached? But there is significance of a genuine meaning in what we do in church. Certainly for those of us who follow in the faith of the apostles, the day of Pentecost ought to be our launching site. Out of the experience in the upper room, where a small band of men and women were huddled together not knowing what next to expect, there came the One Holy Catholic and Apostolic Church. This is the visible continuation in the life of the world from that day of the presence of Jesus Christ, the Son of God.

Once a man has been baptized, once he assents to the call of the Holy Ghost, he becomes a part of that fellowship or church. He has reached a turning po in his life. With new urgency, t Christian now is an extension of Pen cost. In a very real sense he has be there, in the upper room, and now li Peter and Paul, James and John, he t must go forth.

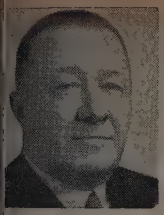
IF THE CHURCH'S YEAR has a meani in the annual re-enactment of the life Christ, if we can draw strength from p ticipation at the manger, on Calvary, the Easter garden, we ought also be minded that ours is a responsibility flo ing like a river from Pentecost.

Each Sunday in this post-Pentec season takes on compelling demands seen in that light. What is the lesson this "Sunday after Pentecost"? How a I to do my part in the extension of t church? Where does God's will take m to serve as a "little Christ" to my neig bor? These are the questions each Su day after Pentecost ought to bring us.

OUR BROTHERS in the Latin Americ countries tell us that there are two grou which hinder their work there. The fi is, of course, the Roman Catholic Churc The other is the Pentecostals, those wh are frequently referred to as "hol rollers." We would not wish to imita their peculiar theological emphases their fervent emotionalism, but we can well to note that they take the spirit Pentecost as their own. Every day f them is a fresh opportunity to extend t church, hence their name.

Can we do less? We carry the gosp of Jesus Christ as our great heritage. W pride ourselves as being the descende of those who reformed the church. Ha we not a solemn obligation to carry o burning the fire on Pentecost? Let's ma every day in our Christian year, a ne day in Christ *after Pentecost.*

—EDGAR S. BROWN, JR.



PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

nvironment

QUESTION: Recently a man from my ty made a business trip to another city. 'hile in his motel room he was beaten), and for three weeks lay in a hospital nconscious. Today he died and the hole story came to light.

He was with a woman in the motel, ut before they left a man-friend of the oman appeared, and the two robbed and saulted this man. He was married and ad a family. It seems that he and his ife were having trouble, and this was s way out.

This occurrence has disturbed me a eat deal, because I work for a firm hich employs a number of truck-drivers, ho make it no secret that they "fool ound." One of them definitely is play-g a double game with his wife, talks out it, and has made advances to me.

My sister tells me this man is "sick." hy should he be considered "sick" hile others are doing "what comes nat-ally"? Am I prudish when I stick to y conviction that everyone should live cording to the commandments? I re-ize that at the age of 27 I should be le to understand life, but these doings ouble me and make me sick at heart.

REPLY: Unfortunately such events have become quite common in many parts of the country—perhaps in all parts. What you report about one group may be duplicated in other groups, and often enough those involved talk freely about their immoral exploits. Counselors hear a great deal about these affairs. Counselors tell of what they see and hear among their co-workers, and in some cases they themselves are involved.

Your attitude is right. Such loose practices are far below the Christian standards of behavior. Frequently such unregulated living leads to tragedy. Men and women who enter into such behavior are really asking for trouble for themselves, and they often bring misery and sorrow to others.

The environment in which you work is not wholesome or inspiring, and you alone cannot change it. Let me offer two suggestions: 1) Stand by your own Christian convictions, and you will have no regrets. Ask God's help. Encourage others to do the same. 2) While you may not be able to make a satisfactory change immediately, you can make inquiries from individuals and from one or more reliable, active employment agencies. Try to find a better environment for your own good.

Too optimistic?

QUESTION: Is it true that people are usually too optimistic about their ability to pay bills or to repay loans?

REPLY: People are not all alike. Both hereditary and learned qualities make them different. Of a certain man it is said that he still has the first nickel he earned; of another that money goes through his fingers like water.

No one can completely isolate all the factors that make people what they are. Experience has shown that a large proportion of people are too optimistic about their ability to meet financial obligations, and assume more than they can handle comfortably.

THE LETTER TO THE HEBREWS

Read Hebrews 7:20-28

ALL OF THE floodlights are now concentrated upon Jesus. It is a full, glowing portrait of him as the new high priest of men before God which now our writer is prepared to give us.

While in some respects Jesus may be said to be like the ancient Melchizedek because he too was chosen by God to be priest without his selection being according to the law's injunctions about physical descent, yet in other respects he is as a priest even superior to Melchizedek.

Jesus' priesthood is grounded upon a sworn oath made by God himself! No God-appointed priest — neither Melchizedek nor any of the Levitical priests of Israel — ever entered upon his duties with an ordaining oath sworn by God.

THE OLD TESTAMENT says nothing about God setting Melchizedek apart for his office. Presumably no oath from God was involved. On the other hand a great deal is said in the Old Testament law about the Levitical priests taking office, and in their "ordination" any oath taken or made by God at the time is conspicuous by its absence.

In Jesus' case however there is a marked difference. By quoting prophetic words from Psalm 110 (a psalm which, incidently, was often applied to Jesus by the New Testament writers), the writer of *Hebrews* asserts that the priesthood of Jesus was inaugurated to endure forever into the Age to Come. In inaugurating it God swore an oath.

As the psalm indicated, the matter of this kind of priesthood, now finding expression in Jesus Christ, was so vital it was confirmed in this unusual w Jesus' priesthood was thus eternally tled and fixed.

Herein lay one aspect of Jesus' supr acy and of his superiority over all o priests who had ever lived. He is unic

THE IMPLICATIONS of the ordain oath connected with Jesus' priesthood far-reaching. Years before when God delivered the Israelites out of the bond of slavery in Egypt and had given them the law, he had made a graci agreement with them. He had selec them to be his people. Thus he would to them their God and their Defender

They had certainly not merited s consideration and good will. Yet it God's decision and choice so to t them. In return for this, God asked Israelites that they obey his commands law and thus keep alive their faith a their relationship with him. This in Old Testament was the "covenant." was something that had been initiated God for the sake of man.

It was obvious however that the peo of Israel would never be able to k the law inviolate. Sin would be fore entering the picture, and the fellows and relationship with God would be c tinually disrupted because of Israel's c obedience. Certainly then the covena stood in constant danger of falling pieces because of human sin.

IT WAS in this situation that the prie hood and the sacrificial-worship system Israel played their important roles. T daily sacrifices made for sins the peop

re aware they had committed and the arly Day of Atonement sacrifices for s committed in ignorance and un-areness were to serve the purpose and nction of removing from Israel the con-nination of sin and of thus restoring it ce more to an obedient fellowship with od. The trouble was it didn't work.

The problem did not lie essentially in e system itself—although of course it mittedly never did make anyone per-ct—but in what the Jews had made of it. In the first place, instead of regarding od's selection of them as a call to serv-e, the Israelites had for the most part me to look upon it as a privilege which ade them intrinsically superior to all her peoples. Once that notion gained a othold, the whole spirit was soon ained out of the acts of sacrifice. They nded to become nothing more then me-hanized procedures looked upon as guar-nteeing to the Israelites their privileges ith God.

It was no wonder that the whole busi-ess was "set aside." Because it had been visted, it failed to accomplish what it as intended to accomplish. God then cted in Jesus to deliver anew. By Jesus od called and created a new people of od—the Christian Church.

Through Jesus God made a new agree-ent or covenant with the new people. t the same time—and this is our au-or's point in verse 21—God made Jesus imself the guarantee that the covenantal elationship between him and man will ever again be put into jeopardy by sin. s our high priest Jesus keeps intact the hristians' fellowship with God and their ith in him. The Levitical priestly sys-m was unable to accomplish that. Here-also is Jesus' uniqueness!

But more can be said of Jesus' unique-ess and also of his superiority as priest. Under the old system there was an ever-changing scene as far as the personnel involved was concerned. Death continually removed men from their office.

In one respect then there was no real permanency and no real continuity to the priesthood of the Levites. Of course the office itself was never destroyed by the death of any one of its holders. And certainly the function of the office was not altered by death either. It was the character of the office, depending upon the kind of person occupying it, which had no guaranteed continuity to it.

Quite naturally Jesus presented an obvious contrast in this matter. He is not a dead priest, but a living one. Although indeed he did die, he now lives. Right now he is actively engaged in saving men for life in the presence of God. He is opening up the way for them to have uninterrupted fellowship with God. He pleads for them before God. Here the uniqueness and superiority of Jesus to the old Levitical priests became evident.

Furthermore there is a distinctiveness of character and nature, and a once-for-allness about him in his role and work. Jesus was a man, yes! But he was not a sinner. On the contrary, he is a new kind of man altogether, different from sinners, holy, without blame and unstained by sin. He is the glorified one who sits exalted at God's right hand.

Unlike the Levites he thus had no need or reason to offer sacrifices for personal sins. He had none. Yet he did make a sacrifice. He offered up himself on the cross once and for all time in order to remove and break the power of the sin that separated men from God. Jesus, the oath-established priest and the Son of God thus supercedes completely the priestly system of Israel that had been set up by the law. —ROBERT A. BARTELS

GET INTO POLITICS

The Protestant and Politics. By William Lee Miller. Westminster. 92 pages. $1.

"Someone has written that there is more intelligence displayed by an 18-year-old American boy fixing his Ford than by the United States Senate debating foreign policy," says Dr. Miller. This is a hard-hitting book designed to shake Protestants loose from their complacency regarding the relationships of religion and the political arena. It is designed specifically for laymen (as a volume in the Layman's Theological Library).

The trouble is that the average Protestant either disdains participation in political affairs on the grounds that it is "dirty business," says Miller, or else he moves into politics with the fervor of a crusader loose among the infidels. Either reaction is dangerous.

Somehow the Christian must realize that he is part of the social-political world. But he must realize that all political and social decisions are relative. No political system or party or plan can be identified absolutely with the will of God. Therefore, reasons Miller, the way Christianity operates best is indirectly since it can give no final answers to plaguing dilemmas.

Miller's arguments in support of his thesis are sharp, concise, and provocative. Among answers he gives are: Study all sides of each question, judge the question on its merits in the light of God's ultimate love and justice, refrain from generalizations. A decision valid today may be invalidated tomorrow as new creative insights are developed.

Far from suggesting that Christians could never be on opposing sides of an issue, Miller underscores the necessity of creative conflicts. The important elements that temper the conflict and make it Christian are the love of people, above and beyond their opinions; a willingness to forgive; and the determination to treat all answers as tentative. Christian political justice has to rise above vindictiveness that labels opposing groups with dirty names. It has to insist upon achieving the rights of those we do not like as well as those we do. Faith has to operate, therefore, against both bleak cynicism on the one hand and romantic illusion on the other.

The final chapters of the book sound like a coach trying to arouse the competitive spirit of his team in the locker-room at half time. Get into the political life of your community and fight for right, truth, and justice by living as a Christian in every experience.

Philadelphia FRANK W. KLOS, JR.

EARLY SWEDISH CHURCH

Crane Hook on the Delaware, 1667-1688. Jeannette Eckman. University of Delaware. [illegible] pages. $5.00 cloth. $3.50 paper.

Anybody interested in the early history of the Lutheran Church in America will be pleased to learn of this competent study of the beginnings of what is now the Protestant Episcopal Church of the Holy Trinity in Wilmington, Del. It began as part of the Swedish Lutheran mission on the Delaware River and included in its membership some people of Finnish, Dutch, German, and English as well as Swedish nationality. Among the early pastors were a Finn and a Dutchman as well as a succession of Swedes. Special attention in this account of an early church and community is deservedly given to Charles Springer (1658-1738), who served a few years as lay reader and then for a long time as a member of the church council. The Wilmington church building constructed in 1699, is still in use.

Diligent use has been made of available sources, and interpretations hitherto read into some records are corrected by comparison with original manuscripts. The value of the book is enhanced by the reproduction of several documents, a few line drawings, and three maps.

Philadelphia THEODORE G. TAPPERT

HOW DOCTRINE DEVELOPED

Early Christian Doctrines. By J. N. D. Kelly. Harper. 500 pages. $5.75.

This important account of the development of doctrine in the church of the fathers begins at the close of the apostolic age and extends down to the Council of Chalcedon in the middle of the fifth century.

Dr. Kelly has written in a narrative style which is smooth and finished, and which makes liberal use of direct quotations from the writings of the teachers under discussion. The result of this writing is to afford a panorama which has all the elements of a good general view: it is comprehensive, it has sufficient definition and detail, and it is nicely proportioned. Here one is able to observe not only the precise points of a particular doctrine at a particular time; but one can also see these points in relation to the whole history and development of the church's teaching.

Four grand divisions make up the book: Prolegomena (background, tradition and Scripture, and holy scriptures); the Pre-Nicene Theology (Trinity, Christology, and the doctrine of man); from Nicaea to Chalcedon (Nicaea; the Person of Christ, Nestorianism, Nature and Grace, the Work of Christ, the Mystical Body, and the later doctrine of the sacraments); and an Epilogue, which deals with the Christian Hope (eschatology).

Here is spread before the reader the grand prospect of the church's thought in its youthful, formative stage. Having been instructed in the prolegomena (standards and epistemology), one is led directly to the heart of the matter: God and Christ, the Holy Spirit and the church, grace, man lost and redeemed, the soul, and the future hope. Each statement is carefully documented in the notes; but these are so arranged that they do not impede the reading. The author suggests that his study should lead the reader to the sources; and this should certainly be an outcome of the reading of this work. For the doctrines which were worked out in this period have influenced the life and thought of the church to the present time.

Dr. Kelly's book will be indispensable for the study of doctrines and dogmas by pastors and seminary students. It should also prove attractive to the inquiring layman.

Philadelphia GEORGE R. SELTZER

DEVOTIONS FOR EVERYBODY

Parts of His Ways. By Rita F. Snowden. Muhlenberg Press. 78 pages. $1.25.

This is a devotional book by a British author. Sixteen subjects including beauty, life, guidance, dedication, trust, understanding, aspiration, work, joy and compassion are dealt with in informal fashion. Each subject is introduced by an illustration around which the theme of the devotion is built. Scripture references, prayers, religious prose and poetry characterize each ten-minute meditation.

This is a useful book for all: housewife, office worker, bricklayer, or farmer. Its aim is to make the individual conscious of God through the beauty of his handiwork. The reader is taken to the countryside, to quiet places along streams, to farmlands, to mountains, to any place where nature may be observed. The author's observations about the natural world and her direct style provide a refreshing experience. M. M. R.

LUTHER DRAMA

Martin Luther Rebel Monk. By Ruth Sara Reese. Comet Press. 85 pages. $2.50.

This play in three acts rather well covers Luther's life. Unfortunately, most of the dramatic force of this play lies in the historical facts rather than the art of the playwright.

It can easily be staged, and should be. The cast is large, and more than adequate lighting and staging effects are required. Certainly an audience for the subject of this play should not be difficult to find. But one cannot help but compare it to the movie *Martin Luther,* and here the stage version suffers. M. T. H.

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pa., or from any one of the ten ULPH branch stores.

SYNOD CONVENTIONS

GEORGIA-ALABAMA

MONTGOMERY, ALABAMA, MAY 5-9

Raymond Wood elected to presidency

By PAUL J. RENZ

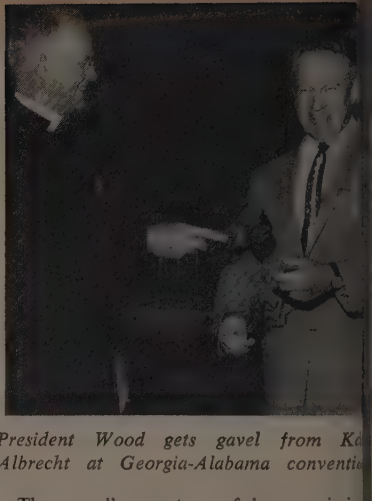
ALTHOUGH the synod is entering its 100th year (this was the 99th annual convention) it gave the impression of being youthful. Progress in establishing new congregations has continued, with three received into the synod this month: St. Stephen's in Decatur, Ga.; Holy Cross in Athens, Ga., and the Church of the Apostles, Sandy Springs, Atlanta. Twenty-one of the synod's 56 congregations have been organized since 1950. This year's convention took place in Our Saviour's Church, constructed in 1955 by a congregation organized in 1953.

Although a majority of congregations are young, several are among the oldest Lutheran churches in America. Next year's centennial celebration will be held at Ascension Church, Savannah, dating back to the period in which the Salzbergers settled in Georgia in 1734.

DR. RAYMOND D. WOOD was elected on the first ballot to a five-year term as synod president. Until this year he has been filling out the term of Dr. C. E. Fritz who died in 1957. The Rev. Harvey L. Huntley was elected secretary, and Donald Spann treasurer.

William W. Eubanks was approved for ordination following graduation from Southern Seminary. He is assigned to developing of a mission congregation in West Mobile, Alabama. William Bennett, also completing studies at Southern, was approved, and has been called by St. Luke's, Thunderbolt, Ga.

Dr. George H. Berkheimer, executive secretary of the ULC Board of Pensions, spoke on behalf of the United Lutheran Church. A synodical budget of $168,000 ($20.67 per communicant) was set for 1960.



President Wood gets gavel from Kd Albrecht at Georgia-Alabama conventi

The synod's secretary of home missio Compton H. Usina, who took office l July, reported that the Georgia-Alaban Synod is getting 8 per cent of the new m sion churches being constructed this ye with financial help from the ULC Board American Missions. He was authorized provide direction for financial appeals mission congregations of the synod.

KENTUCKY-TENNESSEE

LOUISVILLE, MAY 6, 7

Recruitment of pastors will be emphasiz

By JAMES R. LING

ONE NEW CONGREGATION and ten pasto were received into the synod, meeting Fenner Memorial Church.

For 1960, delegates adopted a budg totaling $129,500, including $7,000 for t committee on ministerial education (on $1,000 is allocated for recruitment and trai ing of pastors this year.) An intensified i terest in higher education was evidenc throughout the entire convention.

The synod voted to change the name the committee on ministerial education committee on Christian vocations. Th

Kentucky-Tennessee convention delegates line up for picture in Louisville

ommittee will include ministers and lay-nen and is assigned the duty of devising neans of encouraging men and women to repare for full-time service in the church.

Dr. Earl S. Erb, executive secretary of he ULC Board of Foreign Missions, spoke s the representative of the United Lutheran Church. He described the advantages he sees n a merger of the JCLU group, including he United Lutheran Church. No timetable as been set, Dr. Erb acknowledged, but aid he hopes the merger convention comes o later than June, 1962: "New boards ould begin to organize for the remainder f that year," he said, "and the new church ould be fully in operation by Jan. 1, 1963."

One man was ordained to the ministry, Robert Lee Hauss, a 1959 graduate of Hamma Divinity School. He will develop a nission in Kentucky. Good Shepherd Church, a congregation organized last year t Valley Station, Ky., was received into ynod.

The Kentucky-Tennessee Synod voted to vithdraw its support for Oesterlen Home n Springfield, Ohio, and cede its rights and ssets in this home to the Synod of Ohio.

The synod voted to adopt the first setting f the liturgy in the *Service Book and Hymnal*, as its "standard," following a sur-ey of congregational practice made by the ommittee on worship. All congregations ere urged to appoint or reactivate local ommittees on worship.

Officers elected are: the Rev. John H. Evans, vice president; the Rev. Robert E. Cassell, secretary; Charles Lamar, treasurer.

MISSISSIPPI

LUTHER CHAPEL, PULASKI, MAY 6, 7

Double Southern Seminary quota is pledged

By WADE H. KOONS

The Rev. Walter U. Brown was re-elected as synod president. Others elected are the Rev. Hubert C. Linn, secretary, and H. C. Seefeld, Sr., treasurer.

More than double the quota set for the synod in the Southern Seminary building fund appeal was reported pledged. The amount to date is $6,500.

All five of the Mississippi Synod pastors attended the convention, plus six lay delegates. Charles W. Koons, son of the Rev. Wade H. Koons of Jackson, will be ordained by the Ohio Synod, it was announced.

Speakers at the convention included Richard T. Sutcliffe of the ULC Department of Press, Radio, and Television as the United Lutheran Church representative; Prof. J. W. Bedenbaugh of Southern Seminary, and Harry B. Ward, circulation manager of The Lutheran.

A monthly synodical periodical has begun publication, with the Rev. Henry B. Moyer as editor. It is titled *Mississippi News*.

Ritchie Leaving Hartwick for Post at Pacific University

ONEONTA, N. Y.—Dr. Miller A. F. Ritchie has resigned as president of Hartwick College to accept a similar post at Pacific University, Forest Grove, Ore. He will assume the new position on Sept. 1.

Dr. Ritchie said he was impelled to make the change by a desire for a milder climate for his family, as well as by the challenge of leadership offered at the western university.

The Hartwick College Board of Trustees expressed unanimous regret. Chairman Morris C. Skinner, of Albany, said:

"Dr. Ritchie has led us through an extremely critical period which under his administration has produced higher academic standards, expanded educational facilities, improved church and community relations, and multiplied financial support.

Tribute to Leadership Paid

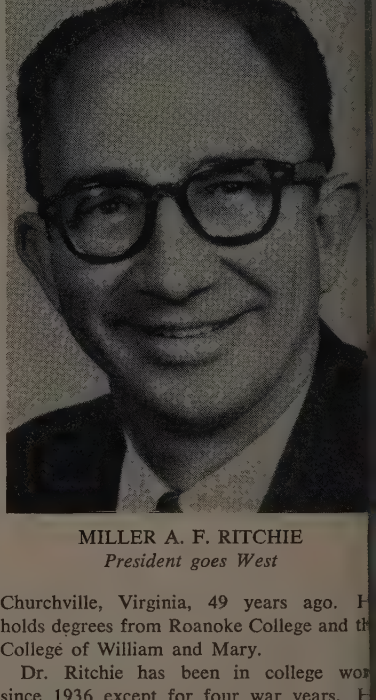
"We want very much to keep him with us but we realize the need of other institutions for his kind of dynamic leadership. We accept his resignation with deep regret."

Dr. Ritchie came to Hartwick in 1953 from the University of Miami, where he was chairman of the Department of Human Relations. He leaves for Pacific University with an impressive record of accomplishments in Oneonta.

From a 1953 low of 315 students, the college rose to a 1958 peak enrollment of 553 and expects to exceed 600 in 1959. Academic standards have risen with the enrollments.

Dr. Ritchie also placed the college on a firm financial foundation, reducing debt from more than $100,000 to less than $25,000. At the same time educational facilities were expanded with new buildings and improvements to old ones. Endowment funds have been multiplied nearly ten times.

The future president of Pacific University was born as son of a Lutheran pastor in



MILLER A. F. RITCHIE
President goes West

Churchville, Virginia, 49 years ago. H holds degrees from Roanoke College and th College of William and Mary.

Dr. Ritchie has been in college wo since 1936 except for four war years. H was officer in charge of enlisted trainin and educational services in the Naval A Primary Training Command of 25 statio in the United States.

From 1936 to 1942 he was alumni secr tary, director of public relations and directo of admissions at Roanoke College. Fro 1946 to 1949 he was associate professor i the School of Education at the Universit of Miami, and endowed professor in Huma Relations and head of the department fro 1950 to 1953. Prior to his college caree he served four years as teacher and supe visor in the public schools of Virginia.

ENNSYLVANIA

Church Women Plan Retreat At Lutherlyn in Early June

By LUTHER E. FACKLER

PITTSBURGH — United Lutheran Church Women of the synod will hold their tenth annual retreat at Camp Lutherlyn the first weekend in June.

Dr. Emily Werner, of Biblical Seminary, New York, will lead the Bible study. Dr. Inez Seagle, of Lenoir Rhyne College, will lead the devotional periods. Miss Janet Leinbrecht, furloughed missionary to Liberia, will present the mission emphasis.

UNITED LUTHERAN CHURCH MEN will hold their convention at the camp late in the summer. Among scheduled speakers are A. Earl Hooper, of Ford City, and Pastor Richard G. Klick, of Allentown. The theme will be full-time Christian service.

FUNCTIONS and activities at Camp Lutherlyn have grown to the extent that a full-time business manager has been engaged. He is Edward Miller, a graduate of Thiel.

New Urban Study Started

A THIRD Urban Church Self-Study program is underway among Pittsburgh churches. Such studies enable congregations to get accurate information as they attempt to adjust their programs to meet changing urban conditions.

HOPE CHURCH, Beaver, Pa., broke ground (*see photo*) for the first unit of the projected church plant. The congregation has been worshiping for several years in a house chapel. Assisting Pastor Robert Kromer in the ceremony were Synod Missionary Superintendent Paul E. Daugherty, Building Chairman Guy Thigpen and Edward Richardson, congregation president.

FIRST SERVICE was held on Pentecost in the new mission field at Donaldson's Cross Roads, south of Pittsburgh. Pastor Donald Timmelman is the developer. A church site has been selected, and preliminary plans for first unit building are being made.

Ground broken for Hope Church at Beaver
Pastor Kromer turns the first shovel

THIEL COLLEGE co-eds adopted an honor code proposed by the Women's Student Government. Students pledge to accept the system as the standard for their own conduct, and to remind fellow students when they fail to uphold the rules.

TRINITY CHURCH, Bridgeport, Ohio, installed new pews adorned with the orbed cross symbol, the same as on the cover of the new *Service Book and Hymnal.*

Camping Program Stressed In Allegheny Conferences

By ROBERT G. SANDER

JOHNSTOWN—More than 1,000 registrations have been received for the ten camping periods at Sequanota, the leadership education camp of the East and West Allegheny Conferences. Season capacity is 1,700.

June 28 will be Sequanota Sunday in the

PA.: JOHNSTOWN . . .

144 churches of the two conferences. Pastors and church school leaders will call special attention to the camping program at morning services. Church members are invited to visit the camp near Jennerstown in the afternoon. Synod President Dwight F. Putman and Ira C. Sassaman, Christian education director, will speak at the vesper service.

First adult retreat at the camp will be for men, June 5, 6 and 7. Leaders will be James Morentz, of Pittsburgh; William B. Hancock, assistant superintendent of the Allegheny Lutheran Home; and Dr. William F. Brandt, pastor of the St. Clairsville Charge. The Rev. George E. Bowersox, Jr., is the camp director.

Auxiliary Seeks Members

ANNUAL MEMBERSHIP campaign of the Women's Auxiliary of the Allegheny Lutheran Home is underway, with Miss Violet Oldham of Scalp Level as chairman. It is hoped to surpass last year's total of 10,702 members and to make a large payment on the $50,000 pledge to the home.

The auxiliary will hold a Founder's Day program June 13 at the home in Hollidaysburg. Completion of the new $1 million home in Johnstown is scheduled for late fall.

Board President Dr. Walden M. Holl and other officers were re-elected at the meeting late in April. It was announced that Mrs. Elizabeth Maul of Spring Grove, Pa., will be matron of the Johnstown home. Mrs. Virginia Rentschler, of Hollidaysburg, was employed as a part-time case worker.

Youth Conventions Held

LUTHER LEAGUERS of East Allegheny Conference met at Sequanota the first weekend in May; West Allegheny Leaguers met there the second weekend. Strong delegations from both conferences will attend the Central Penn Synod Luther League convention at Juniata College, June 18-20, and the Luther League of America convention at Cornell in August.

A RURAL LIFE conference was held
Trinity Church, Bedford, April 24-25. Abo
60 pastors and laymen attended the sessio
sponsored by the synod's Board of Ho
Missions and Rural Church Work. It w
the first such conference to be held in t
western part of the synod.

Ground Broken at St. John For Church School Additio

By CALVIN E. HUMBERT

WILKES-BARRE—Ground was broken
April 5 for a new church school addition
St. John's Church, St. John's, Pa., north
Hazleton. The first spade was turned
Pastor Joseph R. Shuster, who has serv
the congregation for 32 years. The Re
Allen H. Roth, of Hazleton, preached.

The two-story building will provide cla
rooms for each Sunday school departme
and a church office. Completion is schedul
for late summer. Estimated cost is $65,00

ZION CHURCH, Nesquehoning, held a not
burning ceremony to celebrate liquidati
of the entire church debt. Taking part wi
Pastor Henry C. Kraft was the Rev. Luth
F. Schlenker, assistant to the president
the Pennsylvania Ministerium.

The congregation also honored its olde
members, Mrs. E. B. Zimmerman and A
drew Miller.

Rural Conference Held

A RURAL PARISH conference was held M
3 in the Hobbie Parish, Wapwallopen,
which J. A. Dzirnis is the Lutheran past
Meetings were held in the adjoining Hc
Trinity Lutheran and St. John's Reform
churches.

Dr. Roy L. Winters, executive secreta
of the board of home missions of the Pen
sylvania Ministerium, and Dr. Ralph
Weiler, of the United Church of Chri
spoke at the morning services. A worksh
was held during the afternoon. Eveni
speakers included Ministerium Secreta
Claude E. Schick and Dr. Perry L. Smith.

Newark Congregation Holds First Services in New Church

By CARL G. SMITH

NEWARK, DEL. — First services were held May 10 in the new $151,000 building of St. Paul's Church, near the University of Delaware farm and stadium. It was the sixth anniversary of the mission's opening service in 1953.

Dedication will be held in the fall, after a fourth building fund drive this summer.

The new nave seats 204 persons, with 15 in the choir section. Pastor Howard S. Hugus is holding two services each Sunday because of the high attendance among the 631 baptized (351 confirmed) members.

Christian education facilities already are too small. With 285 enrolled in the Sunday school there is room for only four classes in the wing off the narthex. Three are held in the nave, and one in the combined pastor's study and choir room.

Designed by architect T. Norman Mansell, the church is the first unit of a complex that will include many more classrooms around an open patio. The congregation had been meeting in the Masonic Temple.

Mission church occupies new building after six years
St. Paul's, Newark, opened this month

St. Michael's Church Organized

KENNETT SQUARE, PA.—The Church of St. Michael the Archangel was organized April 5 with 77 charter members.

Charter members and friends fill pews at organization of St. Michael church in Kennett Square
Standing at rear are synod executives Hartman and Winters and Pastor Holman

DELAWARE . . .

Orval C. Hartman, Ministerium director of home missions, declared the congregation "duly constituted" and Dr. Roy L. Winters, Ministerium executive secretary of home missions, preached. John N. Holman is mission developer and pastor.

The newly elected church council includes one woman, Mrs. Peter Young. It has 13 members because the original 12 elected a financial secretary from the congregation.

Perhaps unique among missions, St. Michael's Church already has full use of a church, parish house and parsonage (*see* THE LUTHERAN, *March 11*) which it is buying from Episcopalians who relocated.

REFORMATION CHURCH, Media, Pa., will celebrate wiping out its debt in less than nine years at a service June 7. Dr. Winters will speak.

This church recently sponsored a public performance of the recorded 20th Century Folk or "Jazz" Mass, taped in England.

District Church Men Organize

WILMINGTON—A Pennsylvanian who attends a Delaware church was elected first president of the Delaware District United Lutheran Church Men, which replaced the 27-year-old Lutheran Fellowship of Delaware in April. He is Werner Siemers, of West Chester, who heads the ULC Men of Zion Church in Wilmington.

Pastor Orval C. Hartman, home missions director of the Pennsylvania Ministerium, spoke at the men's annual Ladies' Night dinner. District Dean Robert E. Neumeyer also spoke.

St. Philip's Begins Building

ST. PHILIP'S CHURCH, in the city's southwestern suburbs, is starting to build a $114,523 structure. It will include a nave, office, classroom space, and a choir wing off the narthex that will ultimately become a small chapel.

PARK W. HUNTINGTON of Wilmington will serve through the summer as stated supply pastor of Reformation Church, Milfo
Pastor John M. Scherch, who went to M
ford as mission developer in 1955, has
cepted a call to St. John's, Sayre, Pa.

Tribute to Dr. Diehl

Church Executives Hono
Retiring ULCW Secretary

TOP EXECUTIVES of the United Luther
Church paid honor to Dr. Nona M. Die
executive secretary of the ULC Women,
a dinner in Philadelphia last month. M
Diehl retired on May 1 after 32 years
service to the church.

More than 75 members of the ULCW
Executive Board and of the ULC Comm
tee of Executives attended the affair. Notab
guest (*see cover*) was Dr. Franklin Cla
Fry, who was making his first public a
pearance after his recent illness.

Both Dr. Diehl and the ULCW deser
praise for the concern they have shown f
the community beyond the boundaries
the church itself, Dr. Fry said in his a
dress. Noting Dr. Diehl's "executive ability
Dr. Fry expressed appreciation that s
would be available to the church in the yea
to come as an advisor.

Other speakers were Mrs. Sydney
Kepner of Pottstown, Pa., who spoke
behalf of ULCW past presidents; Miss Eth
M. Dentzer of India, one of the 75 wom
missionaries supported by ULCW fund
Miss Marrikanti Rebecca, an educator fro
India now studying here; and Dr. S. Whi
Rhyne, executive secretary of the Board
Parish Education and a "close neighbor"
Miss Diehl on the second floor of Philad
phia's Muhlenberg Building. Presiding w
Mrs. Roy L. Winters, ULCW president.

Later this year Miss Diehl will make
tour of the world, a gift from the ULCW
She will visit many of the ULC-supporte
mission fields. Succeeding her as ULCW
executive is Miss Josephine Darmstaetter.

ngineer-Pastor to Run WF's "Voice" in Africa

ALLEN G. THOMPSON wrote his thesis for bachelor of divinity degree from Gettysrg Seminary on a subject he knows someing about—international religious broadsting. He has had more than 20 years of perience in communications engineering nd radio program production, ten of them ith the U.S. Information Agency and its Voice of America."

This explains why Mr. Thompson, as soon s he is ordained this spring, will become dministrative director of the Lutheran Vorld Federation's proposed new radio staon in Africa. He will have responsibility program direction, too. His formal call the post came from the United Lutheran hurch's executive board.

Named for 3-Year Term

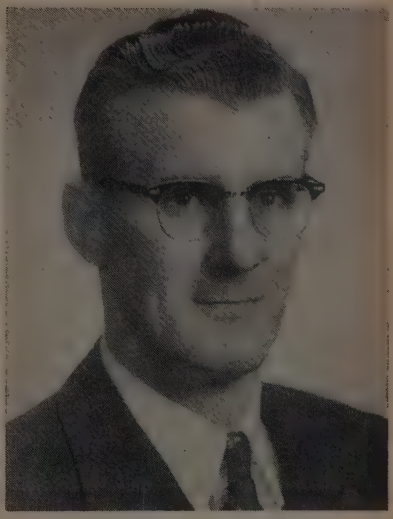
His appointment for a three-year term, ffective June 1, was announced by Dr. Arne ovik, director of LWF's Department of Vorld Mission. The department is establishng the station to beam religious programs peoples of Africa and Asia in their own anguages.

The station will be an evangelistic arm of utheran missions and autonomous churches ithin hearing of its signal, expected to each as far as eastern South America and estern India. The 50,000-watt short-wave ransmitter will cost some $400,000 to get arted and $70,000 a year to operate.

The National Lutheran Council has approved a $225,000 allocation for the project ver the next three years and hopes that 75,000 will be added during the same peod by foreign mission boards of affiliated utheran bodies. Funds for the project are lso being raised in Germany.

Programming will be made in co-operaon with local churches. It has not yet been ecided where the station will be erected.

The project is LWF's first venture in the roadcasting field, and one of the first such



ALLEN G. THOMPSON
Globe-spanning ministry

radio undertakings in Africa by any Christian group. The only other Protestant radio station with a full-time religious program directed to the people of that continent is Station ELWA, opened in 1954 near Monrovia.

Mr. Thompson will have special responsibility in program direction. During the preparatory period his office is to be at LWF headquarters in Geneva. One of his first tasks will be to help select and train the station's staff.

Born in Great Falls, Mont., in 1917, Mr. Thompson earned a science degree in engineering at Montana State College in 1942. He went to work for the next six years as an electronics engineer at the Naval Research Laboratory in Washington.

In 1948 he joined the U.S. Information Agency, where he held the rank of bureau chief—equivalent to an army colonel. Meanwhile he pursued an evening cours in foreign affairs at George Washington University, until he entered the seminary in 1956.

Everybody Gets "The Lutheran" in 691 ULC Congregation

EVERY YEAR there are more United Lutheran congregations which send their church paper to each home. They find that well-informed people show greater interest in their church. Once a congregation has tested the effectiveness of this plan, it usually renews its subscription each year.

So far this year there are 691 churches (15 per cent of the ULC total) in which THE LUTHERAN is being sent to each home. In most of the other congregations a substantial number of families receive the paper.

Congregations subscribing for all families as of April 30 are listed on pages 36-39.

ONTARIO:
Toronto
Good Shepherd

PUERTO RICO:
Rio Piedras
Grace

CENTRAL PENNSYLVANIA:
Aaronsburg
St. Paul
Abbottstown
St. John
Bakersville
Mt. Zion
Bellwood
Grace
Salem
Bendersville
St. James
Berlin
Holy Trinity
Bowmansville
St. Paul
Buckhorn
Christ
Carlisle
St. Paul
Centre Hall
Emmanuel and St. Luke
Chambersburg
First
Chestnut Hill
Concordia
Clarkstown
Messiah
Cogan Station
St. Michael
Davidsville
Benscreek
St. David
St. Thomas
Dillsburg
St. John
Salem
East Petersburg
Zion
Elysburg
Jacob
St. Peter
Espy
Hidlay
Fayetteville
St. Paul
Fredericksburg
St. John
Friend's Cove
Bald Hill
Bortz
St. Mark
Yeager Memorial
Harrisburg
St. Matthew
St. Michael
Hooversville
Trinity
Jennerstown
Christ
Mt. Zion
Johnstown
First
St. Paul
Lancaster
Zion
Lavansville
Mt. Calvary
Middletown
St. Peter
Milton
Follmer
Trinity
New Kingstown
St. Stephen
Newville
St. Peter
Paxtang
Good Shepherd
Penbrook
Zion
Philipsburg
First
Potts Grove
St. John
Rockwood
St. Luke
Selinsgrove
First
Shamokin Dam
St. Matthew
Shiremanstown
St. John
Spring Grove
St. Paul

G. Allan Dash Heads National Academy of Arbitrators

G. Allan Dash, Jr., a member of the Executive Board of the United Lutheran Church, is the 1959 president of the National Academy of Arbitrators. Since 1955, he had served as vice president of the organization composed of men who resolve disputes between management and labor under collective bargaining agreements.

He is shown here (center) receiving congratulations from Harry H. Platt (right), retiring president, after the election in Detroit. At left is Bert L. Luskin, academy secretary.

Mr. Dash has been an arbitrator in the labor management field for the past 17 years. He is a member of the Lutheran Laymen's Movement and served on the boar of trustees of Philadelphia Lutheran Seminary. He is a member of St. Mark's, Philadelphia.

ring Mills
Penn's Creek
St. John
nion Deposit
Zion
oper Frankford
St. James
illiamsport
Faith
indsor Park
Union

ENTRAL STATES:
ellevue, Neb.
Immanuel
ndena, Kan.
St. John
ole Camp, Mo.
United
olumbia, Mo.
St. Andrew
akota City, Neb.
Salem
arrouzett, Texas
St. Paul
mporia, Kan.
St. Mark
alls City, Neb.
St. Peter
lasco, Kan.
St. Paul
lenvil, Neb.
St. Paul
oisington, Kan.
Emmanuel
ansas City, Mo.
Children's Mem.
incoln, Neb.
Grace
lidwest City, Okla.
St. Mark
maha, Neb.
Morning Star
rairie Village, Kan.
Faith
criber, Neb.
St. John
pringfield, Mo.
Messiah
tamford, Neb.
Trinity
illwater, Okla.
Salem
unrise Beach, Mo.
Kent Memorial
Vellington, Kan.
St. John
Vichita, Kan.
St. Paul
Vilson, Kan.
Excelsior

LORIDA:
oynton Beach
Ascension
ort Myers
Redeemer
ainesville
University
lollywood
St. John
acksonville
Trinity
laples
Emanuel
ensacola
St. Paul
t. Petersburg
St. Andrew
Trinity
allahassee
St. Stephen

GEORGIA-ALA.:
Atlanta, Ga.
Apostles
Peachtree Road
Augusta, Ga.
Ascension
Birmingham, Ala.
Shades Valley
Columbus, Ga.
St. Matthew
Cullman, Ala.
Christ
Garden City, Ga.
Good Shepherd
Huntsville, Ala.
St. Mark
Marietta, Ga.
Holy Trinity
Mobile, Ala.
St. Paul
Savannah, Ga.
Faith
Warner Robbins, Ga.
Faith

ICELANDIC:
Selkirk, Man.
Selkirk
Winnipeg, Man.
St. Stephen

ILLINOIS:
Carthage
Trinity
Chicago
Edgebrook
Grace
Holy Trinity
Norwood Park
St. Andrew
Clarendon Hills
Christ
Decatur
Christ
Fairview
Wiley
Jacksonville
Faith
Liberty
St. Peter
Macomb
Trinity
Meredosia
Trinity
Mt. Morris
Trinity
Nokomis
St. Mark
Olney
Trinity
Pekin
Our Saviour
St. Louis, Mo.
Holy Trinity
St. Mark
Vandalia
St. James
Virginia
Grace
Wilmette
Wilmette

INDIANA:
Albion
St. Mark
Bristol
Zion
Colburn
Zion
Corydon
Gethsemane
St. Peter
Crawfordsville
Christ
Delphi
Bethel
St. Matthew
Gary
Grace
Goshen
First
Grabill
Salem
Harlan
St. Mark
Hoagland
Antioch
Mt. Zion
Indianapolis
Bethlehem
Ebenezer
Good Shepherd
Prince of Peace
Pleasant View
Kendallville
Mt. Pleasant
Kokomo
St. John
Lawrenceburg
Emanuel
Logansport
Grace
Middletown
First
Monroeville
St. Mark
Richmond
St. Paul
Rockport
Trinity
South Bend
Bethany
Valparaiso
Trinity
Vincennes
St. Paul
Woodburn
Bethel

IOWA:
Bettendorf
St. James
Buffalo
Calvary
Council Bluffs
St. John
Eldridge
Faith
Estherville
Trinity
Fairfield
First
Iowa City
First
Missouri Valley
St. Paul
Newton
Holy Trinity
Sioux City
St. Luke
St. Mark
Webster City
Trinity

KENTUCKY-
TENNESSEE:
Louisville, Ky.
First
Memphis, Tenn.
Bethany
Nashville, Tenn.
First
Holy Trinity
Newport, Ky.
St. Mark
Valley Station, Ky.
Good Shepherd

MARYLAND:
Baltimore
Calvary
Messiah
St. Paul
Salem
Zion
Beaver Creek
St. Matthew
College Park
Hope
Easton
St. Paul
East Riverdale
St. John
Glen Burnie
Our Redeemer
Hampstead
St. Mark
Lansdowne
Our Saviour
Leitersburg
St. Peter
Lexington Park
Christ
Linthicum Heights
St. John
Manor
St. Matthew
Salisbury
Faith
Upperco
Christ
St. Paul
Washington, D. C.
St. Mark-Incarnation
Woodbine
Calvary

MICHIGAN:
Adrian
Christ the Redeemer
Albion
Grace
Allen Park
St. Matthew
Battle Creek
Trinity
Benton Harbor
St. Mark
Birmingham
St. Andrew
Detroit
Holy Communion
Luther Memorial
Reformation
Resurrection
Flint
Holy Trinity
Our Risen Lord
Grand Rapids
Faith
Trinity
Hillsdale
Trinity
Kalamazoo
Our Redeemer
Oak Park
St. Timothy
Royal Oak
Calvary
St. Clair Shores
Triumphant Cross
Walled Lake
Shepherd of the
Lakes

PENNSYLVANIA
MINISTERIUM:
Allentown
St. Joseph
Ashland
St. James
Zion
Auburn
St. Paul
Bethlehem
Holy Trinity
New Jerusalem
Rosemont
Coatesville
Our Saviour
Devon
St. Luke
Dover, Del.
St. Andrew
Dublin
St. Luke
Durham
Durham
Easton
Good Shepherd
Feasterville
St. Stephen
Folcroft
St. John
Fort Washington
Trinity
Gilbertsville
Redeemer
Hellertown
Christ
Indianland
Emmanuel
Kellers Church
St. Matthew
Kennett Square
St. Michael
Klingerstown
Salem
Lavelle
St. Peter
Leck Kill
St. John
Levittown
Resurrection
Newark, Del.
St. Paul
New Castle, Del.
Hope
North Wales
St. Peter
Oreland
Christ
Orwigsburg
Zion
Pen Argyl
St. John
Pennsburg
St. Mark
Perkasie
Trinity
Philadelphia
Ascension
Christ
Epiphany
Muhlenberg Mem.
Reformation
St. Jacobus
St. James
St. Petri
St. Simeon
Salem
Pitman
St. James
Pleasant Valley
Trinity
Pottstown
Grace
Schoenersville
Christ

MORE ON PAGE 38

CONTINUED FROM PAGE 37

Springtown
Christ
Telford
St. Paul
Topton
Trinity
Towanda
Trinity
Valley View
Trinity
Wapwallopen
Holy Trinity
Weisel
Peace
Whitemarsh
Zion
Wilkes-Barre
Christ
Wilmington, Del.
Good Shepherd
Holy Trinity
St. Philip
Zion
Wilmot
St. John
Wind Gap
Trinity
Wyomissing
Atonement

MISSISSIPPI:
Jackson
Trinity
Starkville
Faith

NEW JERSEY:
Absecon
Reformation
Barnegat Light
Zion
Beachwood
St. Paul
Brant Beach
Holy Trinity
Caldwell
Holy Trinity
Chatham
Gloria Dei
Gloucester City
Bethany
Haddonfield
Our Saviour
St. Michael
Hamilton Square
Resurrection
Lindenwold
Good Shepherd
Moorestown
St. Matthew
Oaklyn
St. Mark
Ocean City
St. John
Palmyra
Bethany
Pitman
St. James
Pleasantville
Epiphany
Rahway
Zion
Red Bank
Holy Trinity
Ridgefield Park
Christ
River Edge
Grace
Saddle River
Zion
Sayreville
Messiah
Teaneck
St. Paul
Trenton
St. Mark
The Saviour
Trinity
Union
Christ
Washington
St. Luke
Weehawken
Good Shepherd
West Collingswood
St. Luke
Woodbury
Trinity

NEW YORK-
NEW ENGLAND
Babylon
First
Blasdell
First
Brewster
Trinity
Bridgehampton
Incarnation
Brooklyn
Epiphany
Good Shepherd
St. Jacobi-
St. James
St. Philip
Buffalo
Parkside
Byram, Conn.
St. Paul
Cambridge, Mass.
University Luth.
Association
Camillus
St. Michael
Canajoharie
St. Mark
Dolgeville
Zion
Elma
St. John
Elmsford
St. Mark
Endwell
Our Saviour
Fayetteville
Good Shepherd
Gardenville
St. John
Grand Island
St. Timothy
Greece
Messiah
Greenport
St. Peter
Greenwood Lake
Grace
Harmon
Our Saviour
Horseheads
Our Saviour
Lewiston
Messiah
Little Falls
Christ
Littleton
Christ
Liverpool
Christ
Manorton
St. John
Mattituck
Advent
New York
Holy Comforter
New York (Bronx)
St. Peter
Trinity
North Syracuse
Luther Memorial
Norwalk, Conn.
Good Shepherd
St. Mark
Queens Village
Redeemer
Raymerton
Evangelical
Richmond Hill
St. Paul
Rochester
Atonement
Roosevelt
Good Shepherd
Saugerties
Atonement
Scarsdale
Redeemer
Seymour, Conn.
Immanuel
Shelton, Conn.
Trinity
Silver Creek
Zion
Southington, Conn.
First
So. Ozone Park
Good Shepherd
Stone Arabia
Trinity
Stratford, Conn.
Grace
Syracuse
Atonement
Resurrection
Torrington, Conn.
St. Paul
Wantagh
Christ
West Camp
St. Paul
White Plains
St. Matthew

NORTH CAROLINA:
Albemarle
First
Belmont
Holy Comforter
Burlington
Macedonia
Cherryville
St. John
Claremont
Mt. Calvary
Concord
Calvary
Mt. Hermon
St. Andrew
Faith
Dallas
Our Saviour
Durham
Christ
Fayetteville
St. James
Gastonia
Holy Trinity
Goldsboro
Good Shepherd
Granite Falls
St. Matthew
Granite Quarry
Christiana
Greenville
Greenville
Hendersonville
Grace
Hickory
Bethlehem
St. Stephen
St. Timothy
Kannapolis
Center Grove
Redeemer
St. Enoch
Kings Mountain
Resurrection
St. Matthew
Kinston
Prince of Peace
Lewisville
Shiloh
Liberty
Low's
Lincolnton
Daniel
Mt. Holly
Good Shepherd
Mt. Pleasant
Mt. Gilead
New Bern
St. Andrew
Newton
Beth Eden
Grace
Reidsville
Holy Trinity
Rocky Mount
Trinity
Rural Hall
Nazareth
Salisbury
Bethel
Spencer
Calvary
Thomasville
Grace
Vale
Cedar Grove
Wilkesboro
Atonement

NORTHWEST:
Appleton, Wis.
Trinity
Box Elder, Mont.
Our Saviour
Cedarburg, Wis.
Advent
Deephaven, Minn.
Grace
Eckman, N. D.
Trinity
Edina, Minn.
Calvary of Cahill
Glenburn, N. D.
Trinity
Hopkins, Minn.
St. Paul
Lansford, N. D.
Trinity
Milwaukee, Wis.
Bay Shore
Redeemer
Monona Village, Wis.
St. Stephen
St. Louis Park, Minn.
Prince of Peace
Sheboygan, Wis.
First
Two Rivers, Wis.
Calvary

OHIO:
Acme
Jerusalem
Akron
Faith
Holy Trinity
Messiah
Amanda
St. Peter
Ashland
Stone
Athens
Christ
Barberton
First
Bay Village
Bethesda on Bay
Bedford
Church of Master
Bluffton
Bluffton
Bowling Green
St. Mark
Bucyrus
St. Paul
Canton
Zion
Carey
Christ
Cincinnati
First
Good Shepherd
Norwood
Walnut Hills
Cleveland
Messiah
Cleveland Heights
First
Columbus
First
Hilltop
Convoy
Bethlehem
Covington
Friedens
St. John
Crawford Co.
Loss Creek
St. John, Leesville
Cuyahoga Falls
St. Luke
Dayton
North Riverdale
Our Saviour
St. John
Defiance
Christ
Zion
Doylestown
St. Michael
Zion
Fairborn
St. Mark
Findlay
First
Greenville
St. Paul
Hartville
Emmanuel
Hicksville
St. John
Holgate
St. Peter
Jeromesville
Trinity
Kent
Trinity
Lancaster
Trinity
St. Peter
Leipsic
First
St. John
Lorain
Good Shepherd
Lordstown
Lordstown
Loyal Oak
Trinity

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Holy Trinity
St. Luke
St. Paul
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Holy Trinity
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Lutheran
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St. Paul
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St. Paul
w Philadelphia
Emmanuel
wton Falls
Messiah
kland
Clay Memorial
Oakland
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St. John
rville
Augsburg
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St. Paul
rrysville
St. John
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Pleasant Valley
St. Peter
Clairsville
Christ The King
anesville
Emmanuel
Lutheran
Zion
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St. Paul
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First
St. Peter
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East Union
St. Paul
rinafield
First
Second
Fourth
Fifth
Auburn
Grace
Rockway
St. Luke
St. Paul
eubenville
Grace
one Creek
Salem
Zion
ony Ridge
St. John
rongsville
First
lvania
Olivet
ro
Crouse Mem.
oledo
Augsburg
Christ
Holy Trinity
otwood
Triumphant Cross
niontown
St. John
rsailles
Trinity
adsworth
Grace

Warren
St. John
Washingtonville
Trinity
Wooster
Zion
Zanesville
St. John

PACIFIC:
Bremerton, Wash.
Messiah
Everett, Wash.
Faith
Fircrest, Wash.
Redeemer
Juneau, Alaska
Resurrection
McMinnville, Ore.
Trinity
Olympia, Wash.
St. Mark
Renton, Wash.
St. Matthew
Richland, Wash.
Good Shepherd
Salem, Ore.
St. Mark
Seaside, Ore.
Our Saviour
Seattle, Wash.
Good Shepherd
St. Mark
Stevenson, Wash.
Shepherd of Hills
Sunnyside, Wash.
Our Saviour

PACIFIC SOUTHWEST:
Alhambra, Calif.
Grace
Our Saviour
Ajo, Ariz.
Grace
Azuza, Calif.
Calvary
Baldwin Park, Calif.
Ascension
Beverly Hills, Calif.
Beverly
Buena Park, Calif.
Good Shepherd
Burbank, Calif.
Luther Memorial
Canoga Park, Calif.
Resurrection
Concord, Calif.
Good Shepherd
Fremont, Calif.
Christ the King
Glendale, Ariz.
St. John
Glendale, Calif.
First
Globe, Ariz.
St. Paul
Kailua, Hawaii
St. John
Las Vegas, Nev.
Reformation
Long Beach, Calif.
Gloria Dei
Merced, Calif.
Shepherd of the
Valley
Millbrae, Calif.
Christ
Napa
Emmanuel
Monterey, Calif.
Monterey Peninsula

Orinda, Calif.
Shepherd of the
Valley
Pedro Valley, Calif.
Holy Cross
Phoenix, Ariz.
Shepherd of the
Valley
San Diego, Calif.
Christ
First
Santa Ana, Calif.
United Lutheran
Santa Cruz, Calif.
St. Stephen
Sierra Madre, Calif.
Shepherd of Hills
Walnut Creek, Calif.
St. Luke
West Covina, Calif.
Our Saviour
Yuma, Ariz.
Faith

PITTSBURGH:
Beaver
Holy Trinity
Carnegie
St. Andrew
Cheswick
Resurrection
Delmont
Salem and
Emmanuel
Derry
Trinity
East Pittsburgh
Hebron
Erie
Prince of Peace
Freeport
Trinity
Greensburg
Harrold Zion
Harborcreek
Hope
Knox
Mt. Zion
Leechburg
First
McKaan
St. Paul
Meadville
Trinity
Pittsburgh
Faith
Mt. Lebanon
Mt. Olivet
North Zion
Punxsutawney
Mt. Zion
Ridgeway
First
Ross Township
Christ
Trafford
St. Mark
Worthington
Evangelical
Youngstown
St. James
Zelienople
English

ROCKY MOUNTAIN:
Alamagordo, N. M.
Our Saviour
Albuquerque, N. M.
St. Timothy
Colorado Springs,
Colo.
Shepherd of Hills

Denver, Colo.
Messiah
El Paso, Tex.
St. Paul
Farmington, N. M.
Trinity
Roswell, N. M.
St. Mark

SLOVAK ZION:
Bridgeport, Conn.
Holy Trinity

SOUTH CAROLINA:
Batesburg
St. Peter
Cameron
Resurrection
Clinton
St. John
Columbia
Gethsemane
Greenville
Our Saviour
Leesburg
Wittenberg
Maryville Heights
Trinity
North Augusta
Holy Trinity
North Charleston
Messiah
Swansea
Good Shepherd
Sandy Run

TEXAS-LOUISIANA:
Amarillo, Tex.
Grace
Baton Rouge, La.
St. Paul
Corpus Christi, Tex.
St. Mark
Dallas, Tex.
Holy Trinity
Forth Worth, Tex.
St. Matthew
Grand Prairie, Tex.
St. John
Houston, Tex.
Prince of Peace
Lake Charles, La.
St. Paul
Miles, Tex.
Trinity
New Iberia, La.
Trinity
Port Lavaca, Tex.
Salem
Richardson, Tex.
St. Luke
San Antonio, Tex.
Peace
Snyder, Tex.
Grace
Victoria, Tex.
Our Saviour

VIRGINIA:
Bayside, Va.
Our Saviour
Charles Town, W. Va.
St. Thomas
Charlottesville, Va.
St. Mark
Chattanooga, Tenn.
Ascension
Chilhowie, Va.
St. James
Culpeper, Va.
St. Luke

Hampton, Va.
St. Paul
Knoxville, Tenn.
Gloria Dei
Messiah
Konnarock, Va.
St. Matthew
Lynchburg, Va.
Bethlehem
Holy Trinity
Luray, Va.
St. Mark
Madison, Va.
Mt. Nebo
McLean, Va.
Redeemer
Middlebrook, Va.
Mt. Tabor
Norfolk, Va.
St. Timothy
Oak Ridge, Tenn.
Grace
Petersburg, Va.
Our Redeemer
Portsmouth, Va.
Holy Communion
Pulaski, Va.
Woman's Memorial
Roanoke, Va.
St. John
St. Philip
Timberville, Va.
Rader
St. John
Virginia Beach, Va.
Good Shepherd
Warrenton, Va.
Our Saviour
Williamsburg, Va.
St. Stephen
Wytheville, Va.
Holy Trinity

WARTBURG:
Arenzville, Ill.
St. Peter
Baroda, Mich.
St. John
Belleville, Ill.
St. Stephen
Bluff Springs, Ill.
St. John
Juliet, Ill.
Faith

WESTERN CANADA:
Regina, Sask.
St. Paul
Tisdale, Sask.
Christ

WEST VIRGINIA:
Aurora
St. John
Bittinger
Emmanuel
Charleston
Trinity
Clarksburg
St. Mark
Elkins
Holy Trinity
Leopold
St. Johannes
Red House
St. John
St. Albans
Grace
Swanton
St. John
Wheeling
First

Synod Prepares to Open Two New Camps for Youth

By MARSHALL F. MAUNEY

RICHMOND—The Virginia Synod will take its first big step into youth camping this summer. Two new camp sites will be used for two weeks each, and another week will be held at Powell's Fort, previously the synod's only camping place.

A week for intermediates, July 5-11, and a week for juniors, July 12-18, are scheduled at the southwest area camp in Hungry Mother Park, near Marion. Several new buildings will be completed by camp time at the site adjacent to a state park.

At the northeast area camp at Caroline Furnace, near Edinburg, plans are for a week for intermediates, Aug. 9-15, and a week for juniors, Aug. 16-22. The Powell's Fort week, Aug. 23-29, is for ages 9 to 17.

VACATION CHURCH SCHOOL innovations will be repeated this year by two churches of the synod. In 1958 both St. John's Church, Knoxville, and Holy Trinity Church, Lynchburg, held three-day youth camps for the intermediate-senior departments.

St. John's will again take a group in the Smoky Mountains, and Holy Trinity will send its youth to a camp on the James River.

Massanetta Assembly in July

THE MASSANETTA ASSEMBLY of the Virginia Synod will be held July 20-27. Past Harry L. Snyder, of St. Luke's Church, Chicago, will be the matins speaker.

Speakers for the vespers will include D. C. U. Wolf, of Toledo, Ohio; Pastor Arth E. M. Yeagy, assistant to the president the Central Pennsylvania Synod; and Past Warren Johnson, of the Board of Foreign Missions.

Dr. Wolf will give a series of lectures the Dead Sea Scrolls at the pastors' schoo and Prof. Benjamin Bedenbaugh, professo of New Testament and Greek at Southe Seminary, will lead the Bible study.

Architect's sketch of Staunton church now under construction

CHRIST CHURCH, Staunton, building a $275,000 churc plant. The white brick structu with gray tile roof will seat 3 in the nave, and will place th choir and organ in the rear ba cony. A free-standing altar wi circular chancel railing planned.

In addition to providi enough rooms for a fully d partmentalized church scho the educational wing will co tain church offices, a parlor a a large fellowship hall.

EXTENSIVE improvements a being made in the Capon-Nor River Parish, Gordon Zirk pastor. Ebenezer Church, Ri W. Va., has installed ne stained-glass windows and re ovated the entire building;

ter's, Wardensville, W. Va., has added a 0,000 educational unit at the rear of the ne church.

Hebron Church, near Wardensville, is aring completion of a $19,000 educational ilding started in 1955. The project is on a ay-as-you-go" basis, with local men doing work. The congregation has only 43 mmuning members.

ORTH CAROLINA

even New Mission Fields oposed by Synod Leaders

By FRANK K. EFIRD

SALISBURY—Current efforts of synod leads are aimed at more new missions, a onger evangelism program, improved ewardship.

The synod's mission committee has asked e Board of American Missions to author- surveys in seven new areas: Wilson, st Gastonia, Salisbury-Meadowbrook, Burgton, Graham, High Point, and Asheville.

In the field of evangelism, plans are deloping for area missions throughout the ate this fall. Eight pastors have volunered to take special training in evangelism ethods. They will serve two weeks each ar as resource leaders to help congregaons with their evangelism programs.

In the stewardship area, leaders are rongly encouraging congregational treasers to remit sums due to the synod treaser every month. It will take extraordinary fort, they believe, for North Carolina to ise its $771,802 budget this year.

Construction at Fast Pace

IT IS A YEAR of building in the synod. enoir Rhyne College trustees let a $305,000 ntract for the new Mauney music buildg, to be the gift of Dr. and Mrs. W. K. launey, Sr., of King's Mountain.

St. Mark's Church, Charlotte, broke round April 26 for a new $650,000 church ee THE LUTHERAN, *April 1*). Synod Presient F. L. Conrad took part with Pastors

Breaking ground for Prince of Peace, Kinston, are Conference President T. C. Plexico, Pastor Frank Perry, and Synod President F. L. Conrad

John R. Brokhoff and A. James Laughlin.

Ground was broken also for a $62,000 first unit by Prince of Peace Church, Kinston; a $40,000 educational annex by Mt. Calvary Church, Claremont; and a $25,200 parsonage by St. Martin's Church, Maiden.

Alamance Church, Alamance, dedicated its $110,000 building April 12. Holy Trinity Church, Troutman, consecrated a $70,000 education building April 19.

Church Drops BSA Charter

DEVELOPMENTS on the racial front included the decision of Annunciation Roman Catholic Church, at Havelock, to drop its Boy Scout charter. The reason was that the Scout regional council barred a Negro youth from an outing.

"If we had known that you were set up on a segregated basis we never would have sponsored a troop in the first place," Father Frank J. Howard told the council.

IN CHAPEL HILL, the previously all-white Olin T. Binkley Baptist Church accepted a Negro member, George Grisby, a student at the University of North Carolina. Negroes have been admitted by the university for

NORTH CAROLINA . . .

several years, but Grisby is the first to be received in a Chapel Hill congregation.

SUNDAY MORNING services at Holy Trinity Church, Chapel Hill, are being televised over six North Carolina stations. The series began April 19 and will continue through June. The Rev. Wade F. Hook is the pastor.

SOME CONGREGATIONS are adopting the "Hymn of the Month" plan to learn new hymns in the *Service Book and Hymnal.* An unfamiliar hymn is used every Sunday for a month.

J. L. NORRIS, assistant registrar at Lenoir Rhyne College, was elected editor of the *North Carolina Lutheran,* succeeding the Rev. Stafford L. Swing.

SOUTH CAROLINA

Electronics Committee Runs Wire Network for Shut-Ins

By WYNNE C. BOLIEK

COLUMBIA—"Electronics" has become a familiar word in industry, but it has a special meaning in Mt. Tabor Church, West Columbia. The congregation has a standing electronics committee, which operates the church's private wire network to bring worship services into the homes of shut-ins.

The system was started several years ago, and now has been extended to ten families. The idea of a private communications network has been adopted by other United Lutheran congregations recently (*see "God's Little Network,"* THE LUTHERAN, *April 29*).

Mt. Tabor's services are also taken to families which cannot be reached by direct wire, through tape recordings delivered to the homes within one hour after the service. The wire and tape services together go to about 35 members unable to come to church.

Franke Annex Dedicated

THE NEW ANNEX to the Franke Home, Charleston, was dedicated April 26. The brick structure was erected at a cost of $100,000 by churches in the Charleston a served by the institution. The speaker Synod President Karl W. Kinard.

The annex contains 13 single rooms, double rooms, four infirmary rooms, din and kitchen, conference room, living ro and matron's quarters.

CLEMSON CHURCH, Clemson, purchase small dwelling and two lots at the rear the church. The house will be used for c dren's activities until the congregation ready to erect a parish building.

ST. JAMES' CHURCH, Leesville, recen renovated the church building and instal new pews. Most of the funds were rai through private contributions.

Luther League Convention Se

EXECUTIVE COMMITTEE of the State L ther League is working on plans for convention, to be held Aug. 26-29 at Ne berry College. The theme will be "Chr for YOUth."

YOUNG PEOPLE of Redeemer Chur Charleston, took a 900-mile auto trip learn more about the church. They visit the Southern Seminary, the synodical off building and the Lutheran Book Store Columbia, the Lowman Home at Wh Rock, Newberry College, the Lutheran Ch dren's Home at Salem, Va., Roanoke C lege, and Lenoir Rhyne College.

Expenses of the tour were defrayed gifts from the ULC Women and ULC M of the church.

Miss Kimpel Going to ULCW

MISS MARY JO KIMPEL, who has serv six and a half years as parish worker Trinity Church, Greenville, has accepted call to become associate secretary for p sonnel for the United Lutheran Chur Women. She will begin her new duties the Philadelphia ULCW office on June 1.

INSTALLATIONS: Henry L. Rau, Jr., Go Shepherd Church, Waterboro, April 5; G C. Kruse, Bethel Church, White Ro April 19.

hurches Pledge $162,000 or Carthage and Maywood

By ARNOLD H. KAITSCHUK

CHICAGO—Congregations of the Wartburg nod responded strongly to the "United for rist's Tomorrow" campaign, the joint rthage College-Chicago Seminary appeal. Synodical Chairman E. W. Belter reported 62,000 in pledges, or 108 per cent of the 50,000 quota. Similar campaigns were nducted in the Northwest, Illinois and wa Synods.

Part of the funds will help establish the ond campus of Carthage College at nosha, Wis., the remainder is for new ildings at Chicago Seminary, Maywood.

Meanwhile, Wartburg congregations are king their regular stewardship obligations iously. Synod Treasurer R. L. Boulton orts a total of $42,539 received in the st three months of 1959, or 15.54 per cent the 1959 apportionment.

The increased rate of benevolence giving ust continue if the synod is to improve its nding, Pastor Boulton said.

THREE WARTBURG SYNOD sons are being dained this month. They are Jack Behlenrf and Roger Treadway, graduating from Chicago Seminary, and Fritz Schwebke, from Northwest Seminary. All will serve in the synod.

Peace Church Rededicated

REDEDICATION of Peace Church, Belmont, Wis., was held April 19. The main church had been renovated, and a new parish house was built with church school classrooms, a library, pastor's study and church office, rest rooms, lounge and kitchenette.

Dr. R. R. Belter, synod president, spoke. Also assisting Pastor Victor Hackbarth were the Rev. William Gast and the Rev. R. R. Doering.

MARTIN LUTHER CHURCH, Chicago, broke ground for a new building. The project including improvements to the present chapel will cost $235,000.

DR. R. L. BOULTON completed 25 years as pastor of Unity Church, Milwaukee, this month.

Two New Missions Planned

WORK will begin this summer in two new mission fields, it was announced by Missions Director E. W. Belter. One in Merrillville (South Gary), Ind., will be served by Pastor R. G. Sedo. Jack Behlendorf will be the developer at North Burlington, Iowa. Two other fields are awaiting developers.

Breaking ground for addition to Northlake Church
Pastor Swasko (center) aided by congregation leaders

NORTHLAKE CHURCH, Northlake, Ill., has begun construction of a $150,000 addition to the church building. Groundbreaking services were held in March (*see photo*) with the Rev. R. W. Roth, of Forest Park, Ill., assisting Pastor Milan E. Swasko in the ceremony.

The church also held four inspirational dinners at which members were given a "tour" of the new building through demonstration of a scale model. The addition will have three double-level wings for church school, offices, pastor's study and a fellowship hall.

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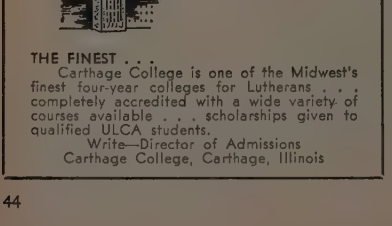

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Northwest Synod Passes Education Advance Goa

MILWAUKEE — The $1,500,000 camp of the Northwest Synod for Carthage C lege and Northwestern Seminary reac and exceeded its goal. Total pledged u May 5 was $1,617,907.

The Rev. Paul L. Roth, of Kenosha, sy pastor chairman, said 54 of the 164 U congregations in the four states of the sy (Wisconsin, Minnesota, North Dakota Montana) became "quota busters" by g over their suggested goals.

The synod-wide appeal was an outstand example of teamwork between pastors laymen, said Arthur L. Grede, of Milwauk lay chairman of the campaign. He predic the total will reach $1,750,000. Wome efforts in the drive were directed by M William Chandler, of Appleton, Wis.

The Lutheran Education Advance Fun to provide $1,000,000 toward the sec campus of Carthage College at Kenos Wis., and $500,000 for Northwestern Se nary at Minneapolis.

CANADA

Mission Growth Hampered By Shortage of Pastors

By NORMAN BERNER

KITCHENER, ONT. — Home mission velopment is slowing down in the Cana Synod, due to a shortage of pastors. new missions will be received at the sy meeting in June, and none are under velopment at present.

Dr. Karl Henry, Board of American M sions secretary, and Synod President A. Jacobi visited prospective fields in Bram ton, Richmond Hill and Belleville. The will be entered as soon as developers c be found.

All of this year's graduates from Waterl Lutheran Seminary have been placed, ho ever. There is also a growing list of vaca cies in established missions and self-st porting parishes.

Dr. Schmieder Retiring

AFTER MORE THAN forty years at St. tthew's Church, Kitchener, Dr. John mieder has been elected pastor emeritus. will continue to serve by doing some aching and visitation. The Rev. Fred ck, Lachine, Quebec, has been called as tor.

The Rev. Eric Reble, Bridgeport, has ac-ted the call of the Board of Foreign Mis-ns to become a teacher at a school for sionary children in India.

The Rev. Barry Lang and Mrs. Lang were nmissioned April 26 for service in British iana, in St. Matthew's Church, Hanover. e Rev. Fred Neudoerffer represented the ard of Foreign Missions at the ceremony. Eberhard Schwantes, Waterloo seminarian, l serve German new Canadians in Sault . Marie, under call from the Board of nerican Missions. He will work with Pas-William Giller of Zion Church.

Church Vocations Promoted

DR. VERNON STREMPKE and Dr. Victor Benson, of the Board of Higher Education, and Sister Mildred Winter, of the Deaconess Board, were leaders at a conference on church vocations at Waterloo Seminary, April 17. The meeting was preparatory to the holding of area rallies of young people. Three are scheduled for May and June in Neustadt, Stratford, and Waterloo, under the direction of Pastors L. H. Kalbfleisch, E. J. Fischer, and Eric Reble.

AS PART OF ITS long-range planning for accreditation, Waterloo Lutheran Seminary has called the Rev. Erich Schultz as librarian and lecturer. Pastor Schultz formerly served the Ellice parish and has just completed graduate studies at the University of Toronto.

ST. PHILIP'S mission in West Toronto is in the middle of a squeeze play by a contractor who hopes to regain a fine site sold to the

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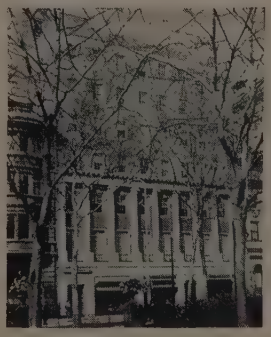

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CANADA (ONTARIO) . . .

mission two years ago. Dr. Carl Cronmi
says that the congregation is engaging le
counsel to protect its rights. The mission
nearly ready to begin building its first u

THE REV. NORMAN BERNER preached
the annual baccalaureate service for Wa
loo College in St. Matthew's Church, Kit
ener. On the same evening, the Rev. Art
Conrad, Ottawa, addressed the graduates
Waterloo Seminary at St. Paul's Chur
Normanby.

VISITING CANADIAN troops and chapla
overseas this summer will be Pastor P
Eydt, Kitchener, named to represent
Canadian Lutheran Council. He is chairm
of the Council's Division of War Servi
Pastor Eydt expects also to visit the H
Land to view the operations of Canad
Lutheran World Relief.

Student Centre Dedicated

The Lutheran Student Centre, Lond
was dedicated on April 1. It is the first
its kind in eastern Canada. It provides me
ing rooms for student activities under
direction of Chaplain John Vedell of
Division of Student Service of the Canad
Lutheran Council.

CANADIAN DISTRICTS of the Luther
Church—Missouri Synod have applied fo
charter to provide for a future merger
their groups. The original name chos
"The Lutheran Church in Canada," w
changed to "Lutheran Church—Canada,"
cause the first name was held to be
inclusive.

ROCKY MOUNTAIN

Reinartz Guest Preacher At U.S. Air Force Schoo

By OLIVER F. WEAVER

DENVER — ULCA Secretary F. Eppl
Reinartz preached at the U.S. Air Fo
Academy, Colorado Springs, on April 26
the invitation of the academy chaplain, C
Charles I. Carpenter.

Dr. Reinartz, enroute to the Rocky Mountain Synod convention, carried the greetings of Air Force Chief of Staff, General Thomas Jesser White, to the cadet wing. Dr. Reinartz and General White were near neighbors at Bolling Field, Washington, in 1925-26.

Joining Chaplain Carpenter and Dr. Reinartz in the reviewing stands at the cadet parade was Pastor William H. Goede, of First Church, Colorado Springs. He is the Lutheran member of the academy's religious advisory committee. Local churches are receiving full co-operation in serving the Christian interests of the cadets.

Busy Camp Season Ahead

RAINBOW TRAIL LUTHERAN CAMP, operated jointly by the Rocky Mountain Synod and the Augustana Church's West Conference, will be a busy place this summer. Nine one-week periods will be held beginning June 14 for youngsters aged five to twelve.

The camp is near Hillside, Colo., at the foot of the 14,000-foot peaks of the Sangre de Cristo range.

UNITED LUTHERAN CHURCH MEN held a retreat May 23 and 24 at Peaceful Valley, near Boulder, Colo. Sunny Grandelius, new football coach at Colorado University, spoke.

ABOUT 35 Luther Leaguers of the synod are planning to charter a bus to take them to the LLA convention at Ithaca in August.

Alamogordo Pastor Installed

THE REV. WALTER F. FREY was installed as first pastor of Our Saviour Church, Alamogordo, N. M., which he brought to organization last Feb. 8. Synod Vice President Benner Weaver conducted the ceremony. The new congregation is growing rapidly. Services are now being held in a Presbyterian church instead of the school building planned at first.

PASTOR DALE HULTGREN has resigned from St. Timothy's Church, El Paso, Tex., to accept a call to Trinity Church, Manhattan Beach, Calif. The congregation he organized five years ago now has 164 communing members, and dedicated a new building last year.

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Synod Convention Calend

May 25-27
SLOVAK ZION: Sts. Peter and Paul's Church, Riverside, Ill.

May 25-28
NEW JERSEY: St. John's Church, Ocean
NEW YORK AND NEW ENGLAND: All Saints' Church, Boston, Mass.

June 1-4
CANADA: Waterloo College, Waterloo, C
CENTRAL PENNSYLVANIA: Gettysburg College, Gettysburg, Pa.
MARYLAND: Luther Place Memorial Chu Washington, D. C.
PITTSBURGH: Thiel College and Holy Tri Church, Greenville, Pa.

June 16-19
WESTERN CANADA: Trinity Church, Edmonton, Alta.

June 23-26
ICELANDIC: Selkirk Lutheran Church, Selkirk, Man., Can.

—CHANGES OF PASTORATE—

CANADA

WEDMAN, ALFRED. From Zion Church, M sey, Ont., supply pastor. To Linwo parish, Ont.

ZINCK, FREDERICK. From Our Savio Church, Lachine, Quebec. To St. M thew's Church, Kitchener, Ont.

CENTRAL PENNSYLVANIA

RICE, JOHN H. From Zion Church, Lyke To Muddy Creek parish.

WOHLGEMUTH, HENRY. From St. Luk Church, Silver Spring, Md., assistant p tor. To Lancaster, Pa., director of in missions.

CENTRAL STATES

BERNHARDT, HARVEY. From Good Shephe Church, Washington, Kan. To St. Pete Church, Langdon, and First Church, Ro Port, Mo.

HANSEN, CLARENCE J. From St. Pete Church, Langdon, and First Church, Ro

'ort, Mo. To St. Mark's Church, Bloomeld, Neb.

LFT, JEARALD J. To Kansas City, Mo., nission developer.

KENTUCKY-TENNESSEE

EHLNICKEL, DONALD. From Epiphany Church, Baltimore, assistant pastor. To Grace Church, Louisville, Ky.

MARYLAND

UBE, JOHN L., JR. From Faith Church, alisbury. To St. Mark's-Incarnation Church, Washington, D. C.

NORTH CAROLINA

JGHLIN, A. JAMES. From St. Mark's Church, Charlotte, assistant pastor. To Haven Church, Salisbury.

LER, GLENN A. From Trinity Church, Vale. To St. Peter's Church, Salisbury.

PITTSBURGH

ERSTLER, SAMUEL. From St. John's Church, Dravosburg. Retirement.

EHLER, WALTER E., JR. From Messiah Church, Wesleyville. To Bethlehem Church, Glenshaw.

OUTMAN, JACOB B. From Shippenville parish. Retirement.

RNATH, O. J. From St. Paul's Church, New Castle. To Oak Grove Church, Zelienople.

ROCKY MOUNTAIN

TTER, ALTON M. From Messiah Church, Denver, co-pastor. To Minnesota Council of Churches, associate executive secretary.

TEXAS-LOUISIANA

RKOPER, JAMES F. From Trinity Church, Miles, Tex. To Faith Church, San Antonio.

WARTBURG

CH, ERNEST E. From St. Paul's Church, Chicago. To St. Matthew's Home for Aged and Infirm, Park Ridge, Ill., administrator.

WESTERN CANADA

NNER, FRIEDEMANN H. B. From Brightholme-Shellbrook-Silver Grove parish, Sask. To Trinity Church, Edmonton, Alta.

MKE, BERT. From Leduc parish, Alta. To Trinity Church, Saskatoon, Sask.

DECEASED

THE REV. EARLE V. EHRHART, 71, retired ULC pastor, died April 27 at New Haven, Conn.

A native of Baltimore County, Md., Pastor Ehrhart was a graduate of Gettysburg College and Susquehanna Seminary.

Ordained in 1917, he served congregations in Elysburg, Pa., and Rensselaer, N. Y., before coming to First English Church, New Haven, in 1922. He retired in 1930.

Surviving Pastor Ehrhart are his wife, Luella; two sons, Kenneth, Hanover, Pa., and Earle V., II, and a daughter, June Carol.

Funeral services were conducted April 30 at Trinity Church, New Haven, by Pastor Robert W. Endruschat. Interment was at Evergreen Cemetery, New Haven.

FOR YOUR INFORMATION

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THE LUTHERAN will NOT accept ads urging church organizations to offer items for resale for church profit. Ads seeking individual agents and in which no mention is made of church organizations or church profit are acceptable.

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IN CONCLUSION

MOST OF US—unless our own family income is directly involved—aren't concerned about whether there will be a steel strike this summer. We've lived through so many strikes that one more doesn't seem to matter much.

What happens after the Steelworkers' contract runs out on June 30, though, may be extremely important for all of us. It seems to be generally understood that this particular labor-management negotiation is going to set the pattern for economic life in the U.S.

Labor and management in most industries have learned to play a cozy game in these postwar years. After both sides bark a bit, new contracts at higher wages are signed. Then the industry raises prices and makes bigger profits. Business is good and almost everybody has more money, except folks living on pensions or rigidly fixed salaries.

WAGES AND PRICES in steel have been climbing side by side. The average steelworker's wage advanced from $1.51 to $3.06 an hour since 1948, and steel went up in price about the same. This might go on indefinitely, except for one thing. They're hauling gold out of the storage bins at Fort Knox at a terrific rate these days. The U.S. is down to its last $20 billion.

This is because the industries in countries such as France, West Germany, Italy, Japan, with lower wages and costs, can undersell the U.S. everywhere, even in the U.S. Last year for the first time there were more foreign-made cars sold in the U.S. than U.S. cars sold abroad. The U.S. must ship gold abroad to support the value of the dollar in world trade.

We want other countries to prosp but we need prosperity too. The U price level can't afford to rise much fa than prices in other countries. Fore trade is only a modest part of the t American business—usually about 8 10 per cent—but it's a most import part of the business in automobiles, c ton, wheat, and so forth.

YEARS AGO, maybe in 1901 when U.S. Steel Corporation was form American business got big. A huge dustry could tell its workers what wa it intended to pay, and that was that. T only answer was for workers to un and they did. It was a long, viol struggle.

This has, in general, paid off for benefit of all. When workers get a g erous share of the income of indust they spend their wages, and business good. The strength of the labor unio is probably the chief reason why su countries as Canada and the U.S. ha been extremely prosperous since Wo War II.

But quite clearly this period of inf tion has now reached a crisis. Wh ought to be done this year is plain: wage increase for steelworkers, and a duction in prices in the steel indust But how can you break up a wrestli match of two such giants as the steel dustry and the steelworkers?

This is a test case for life in a dem racy. This is a situation in which pub opinion must be formed on the basis facts, and freely expressed. On th questions of wages and prices it isn't ways plain whether the Christian co science has something to say. But t time it seems to me it does. It has speak up in favor of good housekeepi in behalf of the whole human fami

—ELSON RUFF

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But the ship's doctor and the devotion of a young Greek girl show him people must be dealt with as they are. He sees his calling renewed "not with a heavenly display of angelic voices or in agonized, celibate prayer, but in the depths of a dirty, crowded immigrant ship in the middle of a seething argument."

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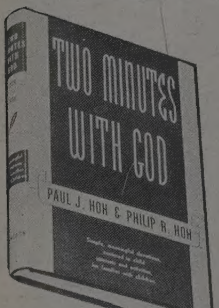

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